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LITERARY MISCELLANY,

For AUGUST 1786.

[*With a* VIEW *of* DUNOLLIE CASTLE.]

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A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken before sunrise, and the quantity of rain-water fallen, in inches and decimals, from the 31st of July 1786 to the 30th of August 1786, near the foot of Arthur's Seat.

Days.	Ther.	Barom. Inch.	Rain. Inch.	Weather.
31	64	29.527	———	Clear.
1	65	29.5	———	Ditto.
2	67	29.725	0.0146	Ditto, small shower.
3	66	29.729	———	Ditto.
4	64	29.5	———	Ditto.
5	66	29.375	0.3066	Rain.
6	55	29.475	0.0255	Ditto.
7	64	29.825	———	Clear.
8	63	29.87	———	Ditto.
9	64	29.8	{ 0.0438 (9–10)	Showers.
10	67	29.75		Ditto.
11	58	29.725	0.01	Ditto.
12	61	29.29	0.06205	Ditto.
13	55	29.375	0.03995	Ditto.
14	54	29.	0.375	Rain.
15	55	29.712	0.1825	Ditto.
16	64	29.95	———	Clear.
17	62	29.6	———	Ditto.
18	64	29.515	0.1387	Rain.
19	67	29.375	———	Clear.
20	60	29.175	0.0486	Showers.
21	62	29.4	———	Clear.
22	63	29.7	———	Clear.
23	65	29.85	0.01825	Showers.
24	65	30.025	———	Clear.
25	64	29.99	———	Ditto.
26	68	29.726	0.01095	Showers.
27	64	29.475	———	Clear.
28	62	29.475	———	Clear.
29	57	29.3	0.04015	Showers.
30	55	29.23	0.0876	Ditto.

1.40425 total rain.

THERMOMETER.

26—68 greatest height.

23—45 least height about sun-rise.

BAROMETER.

24—30.025 greatest height.

14—29 least height.

VIEWS IN SCOTLAND.

Number Eighteenth.

DUNOLLIE CASTLE.

THERE is no tradition respecting the time *Dunollie Castle* was built: It has been time immemorial the seat of the M'Dougals of Lorn, and still continues so. It is built on a high rock that almost overhangs the sea, opposite to the island of Mull, in the division of Lorn and county of Argyle. There is a remarkable rock in the neighbourhood of the Castle, known by the name of the *Dog Stone*, as represented in the drawing. It stands on plain ground, unconnected with any other rock; its height is nearly about seventy feet, and its diameter from twenty to twenty-five.

Some Particulars concerning the Ancient IRISH BARDS *.

HISTORIANS observe a profound silence with respect to the Irish bards, till Tighernmas succeeded to the monarchy (a. m. 2815.) This prince, not less glorious in arms than wise in council, being desirous of confining every rank of his people within its proper sphere, ordained a sumptuary law, called *Ilbreachta*, for that purpose. By this law, the peasantry, soldiers, and lower order of the people, were to have their garments of but one colour; military officers and private gentlemen two; commanders of battalions three; beatachs, brughnibbs, or keepers of houses of hospitality, four; the principal nobility and knights five; and the Ollamhs, or dignified bards, six; which was only one colour less than was worn by the royal family. Can that nation be deemed barbarous in which learning shared the next honours to royalty? Warlike as the Irish were in those days, even arms were less respected amongst them than letters.

At a very distant period, seminaries or colleges were instituted in different parts of the kingdom for the education of the bards.

The most celebrated of these colleges were founded at Clogher, Armagh, Lismore, and Tamar; and, in general, all the eminent schools delectably situated, which were established by the Christian clergy in the 5th century, were erected on the ruins of those colleges.

It was in those seminaries that the Druids instilled into the minds of the Bards the rudiments of history, oratory, and laws, thro' the medium of poetry, in which was wrapped all the knowledge of those ages. The course of a Bard's education was seldom completed in less than twelve years.

* From *Walker's Historical Memoirs*, 4to, just published.

Soon as the ſtudent had finiſhed his courſe, an honorary cap, called *barred*, and the degree of Ollamh or Doctor, were conferred on him. Then he was ſuppoſed ſufficiently qualified to fill any office of his order.

When the young bard had received the degree of Ollamh, the choice of his profeſſion was determined by that of the family to which he belonged: he was either a Filea, a Breitheamh, or a Seanacha, by birth; offices which had long met in the ſame perſon, but were about this time diſunited, being found too complex for one man.

The Ollamhain Re-dan, or Filidhe, were (as the name literally implies) poets. They turned the tenets of religion into verſe; they animated the troops before and during an engagement with martial odes, and raiſed the war-ſong: They celebrated the valorous deeds, and wrote the birth-day odes and epithalamiums of the chieftains and princes who entertained them; and, at 'the feaſt of the hill,' amuſed them with 'the tales of other times,' which they modulated to the harp; an inſtrument which every member of the Bardic order could touch with a maſter-hand. But the Filidhe had other offices aſſigned them. They were the heralds, and conſtant attendants in the field of battle of the chiefs whom they ſerved, marching at the head of their armies, arrayed in white flowing robes, harps glittering in their hands, and their perſons ſurrounded with orſidigh, or inſtrumental muſicians. While the battle raged, they ſtood apart, and watched in ſecurity—(for their perſons were held ſacred)—every action of the chief, in order to glean ſubjects for their lays.

The Breitheamhain (Brehons), or legiſlative Bards, promulgated the laws in a kind of recitative, or monotonous chant, ſeated on an eminence in the open air. It is likely that their voices on this occaſion were ſuſtained with a kind of *baſſe continuè* (ſtruck, it might be, by themſelves on the harp), like the Grecian and Roman orators. The Brehons acted alſo in the double capacity of judges and legiſlators: they diſpenſed juſtice, and aſſiſted in framing the Breithnimhe or Laws.

The Seanachaidhe were antiquaries, genealogiſts, and hiſtorians. They recorded remarkable events, and preſerved the genealogies of their patrons in a kind of unpoetical ſtanza. Each province, prince, and chief, had a ſeanacha.

In reſpect to the dreſs of the ancient Iriſh Bards, the ſubject is very obſcure.——According to M'Curtin, the Iriſh Bards in the ſixth century wore long flowing garments, fringed and ornamented with needle-work; and from the Brehon laws, the Bards in ſeveral inſtances were of the order of the *nobleſſe*; from whence we may preſume their dreſs was in moſt reſpects conformable thereto, which principally conſiſted in the *truiſe*, long *cota cannathas*, and *barrad* (or *bairead*). But from a baſſo relievo found in the ruins of New Abbey, near Kilcullen, it appears, that the dreſs of the Bards conſiſted of the *truiſe* or long *cotaigh*, and *cochal*. The *truiſe*, or ſtrait *bracca*, was made of weft, covering the feet, legs, and thighs, as far as the loins, fitting ſo cloſe to the limb as to diſcover every muſcle and motion of the parts covered; and was ſtriped with ſeveral colours, according to the order or rank of the wearer. The long *cota*, or *cotaigh*, (the *camiſiam* of the Latin writers) was a kind of a ſhirt made of plaided ſtuff, or linnen dyed yellow, and ornamented with needle-work, according alſo to the rank of the wearer. This ſhirt was open before, and came as low as the mid-thigh; the trunk being thus open,

was folded round the body, and made faſt by a girdle round the loins: the ſleeves of ſome were ſhort, but in the figure beforementioned they were long, coming down to the wriſt, and turned up with a kind of military cuff. The boſom was cut round, leaving the neck and upper part of the ſhoulders bare.—The *cochal* was the upper garment, a kind of a long cloak, reaching as low as the ankles, and fringed at the borders like ſhagged hair. From the neck pendent on the back and ſhoulders was a large cap or hood, ornamented with curious needle-work, after the manner of thoſe on the Britiſh coins. His beard was long, and his hair flowed on his neck and ſhoulders; his head was covered with the *barrad*, or conical cap; and his harp in good grace was pendent before him.

As the ſeveral claſſes of the bards were concerned in the Caoine, it will be neceſſary to give ſome account of that ſolemn ceremony. When a prince or a chief fell in battle, or died by the courſe of nature, ‘ the ſtones of his fame’ were raiſed amidſt the voices of Bards. On this occaſion—the Druid having performed the rites preſcribed by religion, and the pedigree of the deceaſed being recited aloud by his Seanacha—the Caoine, (or funeral ſong), which was compoſed by the Filea of the departed, and ſet to muſic by one of his Oirfidigh, was ſung in recitativo over his grave by a Racaraide (or Rhapſodiſt), who occaſionally ſuſtained his voice with arpeggios ſwept over the ſtrings of his harp: the ſymphonic parts being performed by minſtrels, who chaunted a chorus at intervals, in which they were joined reſponſively by attending Bards and Oirfidigh; the relations and friends of the deceaſed mingling their ſighs and tears.

The melting ſweetneſs of the female voice was deemed neceſſary in the chorus of the funeral ſong. Women, therefore, whoſe voices recommended them, were inſtructed in muſic and the *cur ſios* (or elegiac meaſure), that they might aſſiſt in heightening the melancholy which that ſolemn ceremony was calculated to inſpire.

On the abolition of the order of the Bards, the buſineſs of lamenting over the dead was entirely performed by mercenary female mourners. This is ſtill the caſe in almoſt every part of Ireland; but particularly in Munſter and Connaught; where, when a perſon of diſtinction dies, a certain number of female mourners attend the funeral, dreſſed ſometimes in white and ſometimes in black, ſinging, as they ſlowly proceed after the hearſe, extempore odes; in which they extol, in fulſome panegyric, every private and every public virtue of the deceaſed, and earneſtly expoſtulate with the cold corſe, for relinquiſhing the many bleſſings this world affords.

Inveſted with honours, wealth, and power; endowed with extraordinary privileges, which no other ſubjects preſumed to claim; poſſeſſed of an art, which, by ſoothing the mind, acquires an aſcendency over it; reſpected by the great for their learning, and reverenced almoſt to adoration by the vulgar for their knowledge of the ſecret compoſition and hidden harmony of the univerſe;—the Bards became, in the reign of Hugh, intolerably inſolent and corrupted, and their order a national grievance. They arrogantly demanded the golden buckle and pin which faſtened the royal robes upon the monarch's breaſt, and had been for many generations the aſſociate of the crown; they lampooned the nobility, and were guilty of ſeveral immoralities; and not only grew burdenſome to the ſtate, which munificently ſupported the different

founda-

foundations to which they belonged, but increafed fo prodigioufly (the order at that time confifting of one-third of the men of Ireland!), that the mechanic arts languifhed from want of artificers, and agriculture from want of hufbandmen. Hence the monarch convened an affembly of the States at Drom Chille, in the county of Donegal, (A. D. 580.) principally to expel the Bards from the kingdom, and to abolifh totally the whole order. But at the interceffion of St Columba, who was fummoned from Scotland to attend this affembly, he fpared the Order; but reduced its numbers, allowing only to each provincial prince, and to each lord of a Cantred, one regiftered Ollaimh, who was fworn to employ his talents to no other purpofe but the glory of the Deity,—the honour of his country—of its heroes—of its females—and of his own patron. On thefe Olliamh, he ordained, that their patrons fhould fettle an hereditary revenue. He alfo, by the advice of the Saint, erected new Filean feminaries, in the nature of univerfities, liberally endowing them, but limiting the number of ftudents in each. Of thefe feminaries, the reigning monarch's chief Bard was always in future to be principal or prefident, and to be authorifed to appoint infpectors, to examine into their ftate at certain periods, and to make what reforms in them he judged neceffary: he alfo had the right of nominating the Ollaimh entertained by the princes and lords. Thefe ordinances were religioufly obferved till the diffolution of the monarchy.

A mufical tafte (fo early do we difcover it) feems to have been innate in the original inhabitants of this ifland, and to have gradually ftrengthened and refined with the progrefs of fociety. This we can only attribute to the early introduction of the Bardic order amongft them. But the ftudy of the fcience of mufic was not long confined to that order; every hero, every virgin, could touch the harp, long ere the ufeful arts got foot in this country. At 'the feaft of fhells' this inftrument was handed round, and each of the company fung to it in turn: not to be capable of fweeping it in a mafterly manner, was deemed a difgrace even to royalty.

The bagpipe is alfo an inftrument of high antiquity in Ireland, and mentioned by feveral of our hiftorians under different names. Mr O'Conor, in his Differtations on the Hiftory of Ireland, informs us, that one of the inftruments in ufe amongft the Scots or ancient Irifh was the adharcaidh cuil, that is, a collection of pipes with a bag, or rather a mufical bag. He alfo informs us, that the rinkey or field dance of the ancient Irifh, was governed by the cuifley ciuil, perhaps a more fimple kind of bagpipe than the former; which he confiders as having been moft fit for the purpofe, as it was a loud inftrument, and confined to a bare octave. In the defcription of the Hall of Tamar, (tranflated from an ancient MS. and publifhed in the 12th N° of Collect. de Rebus Hib.) we find a place allotted for the Cuiflinnaigh; a word, which etymologically confidered, evidently implies bagpipers. At this day the pipers call their bellows *bolog na cuifli*, the bellows of the cuifli, or veins of the arm on the infide at the firft joint; and as this joint on the outfide is denominated *ullan* or *uilean* (i. e. elbow), Vallancey concludes, that ullan pipes and cuifli pipes are one and the fame. In ullan pipes we have, perhaps, the woollen bagpipe of Shakefpeare, to which he attributes an extraordinary effect.

But let us endeavour to inveftigate the antiquity of the bagpipe amongft

mongſt the Iriſh:—The invention of this inſtrument has been by Pennant given to the Danes. This opinion we cannot implicitly aſſent to, nor can we ſafely controvert it; for the bagpipe has been lately found amongſt an uncivilized people *, who never had any connection with the Europeans, conſequently with them it muſt be an original inſtrument—and why not with the Danes? But there appears on a fine baſſo relievo of Grecian ſculpture now in Rome, a man playing on an inſtrument exactly reſembling the ancient Highland bagpipe, which ſeems to evince its Grecian origin. Now Mr Pennant has determined, by means of an antique found at Richborough in Kent, the introduction of the bagpipe by the Romans (who owed every thing to the Grecians) into Britain, at a very early, but at an uncertain period. It is therefore very probable, as the ingenious traveller obſerves, that the Danes borrowed the bagpipe from the Caledonians, with whom they had ſuch frequent intercourſe. The ancient writers indeed prove, that the northern nations were animated by the Clangor tubarum, but are profoundly ſilent with reſpect to the inſtrument in queſtion.

We cannot find that the bagpipe was indigenous to the Iriſh. To the Caledonians, we believe, they muſt be content to owe to it. We got it, as it were, in exchange for the harp. The early hiſtory of this inſtrument in Scotland, is inveloped in the miſt that hangs over the dark ages. According to Ariſtides Quintilianus, it prevailed in the very firſt times in the Highlands of Scotland. The genius of the Highlanders ſeems to favour this opinion. Ever a warlike people, ardent in the field of battle, and impatient of control in times of peace, the ſound of the bagpipe muſt have been peculiarly grateful to their ear. Hence their haſty adoption of it, on its introduction amongſt them by the Romans. Mr Robertſon, in his Inquiry into the Fine Arts, ſpeaking of this inſtrument, ſays, 'it is the voice of uproar and miſrule; and the muſic calculated for it ſeems to be that of real nature and of rude paſſion.' Even in very late times, the Scots uſed the bagpipe to rouſe their courage to battle, to alarm them when ſecure, and to collect them when ſcattered; purpoſes, to which they taught the Iriſh to apply it. The muſic of the Iriſh kerns in the reign of Edward III. was the bagpipe, which, as Aulus Gellius informs us, was alſo that of the Lacedemonians.

Though the bagpipe was the ſolace of the Scotch chieftain, and though the Scotch piper received his muſical education in a college of pipers, yet this inſtrument never received any conſiderable improvements from the Scots. It was reſerved for the Iriſh to take it from the mouth, and to give it its preſent complicated form; that is, two ſhort drones and a long one, with a chanter; all of which are filled by a pair of ſmall bellows, inflated by a compreſſive motion of the arm: the chanter has eight holes, beginning with the lower *D* in the treble; the ſhort drones ſound in uniſon to the fundamental *E*, and the large drone an octave below it. The bagpipe did not long retain its original form amongſt the Iriſh; for the chord of drones which they gave it is ſuppoſed to have been the *chorus* of Cambrenſis. Being conſtructed in the chromatic ſyſtem, it is the only inſtrument, ſince the diſuſe of the harp, on which the native Iriſh muſic (all of which is in that ſyſtem) can be played to advantage.

The bagpipe has been always obliged to yield, in point of conſequence,

* M. Sonnerat informs us, that the *tourti* of the Eaſt Indians is a ſpecies of bagpipe, *qui fait l'effet du buſſon*, Vide *Voyage aux Indes orientales et a la Chine.*

quence, amongſt the Iriſh, to the harp; but it has ever been a favourite inſtrument of the vulgar. Nor has it been held in more than ordinary eſtimation by other nations. Pan, the meaneſt of the Grecian Deities, is often repreſented as playing on it. It roſe into faſhion in Italy in the days of Nero †, who was himſelf an admirable performer on it; but after his deceaſe, it was again committed to the hands of the vulgar, where it has continued in that country ever ſince.

Muſic maintained its ground in this country even after the invaſion of the Engliſh. But its ſtyle ſuffered a change: For the ſprightly Phrygian (to which, ſays Selden, the Iriſh were wholly inclined) gave place to the grave Doric, or ſoft Lydian meaſure. Such was the nice ſenſibility of the Bards, ſuch was their tender affection for their country, that the ſubjection to which the kingdom was reduced, affected them with the heavieſt ſadneſs. Sinking beneath this weight of ſympathetic ſorrow, they became a prey to melancholy. Hence the plaintiveneſs of their muſic: For when they attempted to ſing, it was not to be wondered that their voices, thus weakened by ſtruggling againſt an heavy mental depreſſion, ſhould riſe rather by minor thirds, which conſiſt but of four ſemitones, than by major thirds, which conſiſt of five. Now almoſt all the airs of this period are found to be ſet in the minor third ‡, and to be of a grave and ſolemn nature.

The character of Bard, once ſo reverenced in Ireland, began to ſink into contempt in the reign of Elizabeth.

Philip of Macedon was not more jealous of the eloquence of Demoſthenes, than was this princeſs of the influence which the Iriſh bards had, and exerciſed, over their chieftains. Her jealouſy quickening into revenge, ſhe at laſt had acts of parliament paſſed againſt them, and even againſt thoſe who entertained them.

Origin

† A figure of the utricularius or bagpipe is preſerved on one of Nero's coins.

‡ "The Sumatran tunes very much reſemble to my ear (ſays the ingenious Mr Marſden in his *Hiſt. of Sumatra*) thoſe of the native Iriſh, and have uſually like them a flat third." Being very deſirous to diſcover the cauſe of this reſemblance, I conſulted Mr Marſden on the ſubject, by means of his brother Alexander Marſden, Eſq; of Lincoln's Inn, my much eſteemed friend. The reſult of this inquiry was the following curious paper which I am permitted (and proud) to inſert.

"It is obſerved, that the popular muſic of moſt nations, within certain limits of civilization, is confined to the flat or minor key. See *Hiſt of Sumatra*. Halhed's *Bengal Grammar*, &c.—The ſharp or major key is doubtleſs the more obvious, and muſt preſent itſelf to the rude eſſayers of the art. Accordingly it will be found, that people in a very ſavage ſtate, as the negroes of Africa, ſeldom, if ever, demonſtrate any acquaintance with the former. Their ſhort ſongs, or modulated ſentences, by which they regulate the motions, and ſoothe the irkſomeneſs of their labour, are all in the major key, which likewiſe accords better with the natural vivacity of their diſpoſition.—In countries where, from incidental circumſtances, the inhabitants are encouraged to devote their leiſure to the improvement of their muſical ſkill, they catch at length the ſucceſſion of tones with a flat interval; and finding this more expreſſive of paſſion, and more calculated to awake the feelings, which is the great end and object of muſic, amongſt people whoſe genuine ſenſations are not blunted by the poliſh of refinement, they attach themſelves to it; and the other key, being comparatively deficient in pathos, falls into diſuſe.—Where the art is carried to its laſt ſtage of perfection, as among the European nations, and where the object of the muſician is to entertain by variety, and ſurprize by brilliancy of execution—to captivate the ear, rather than the hearts of his auditors—there, both keys are indifferently employed, or ſo managed as to produce that ſpecies of pleaſure which ariſes from ſudden tranſitions and contraſts.

"Since writing the above, I met an obſervation by a French author, that *ſinging birds always tune their ſong in the major key; and that although it has been frequently attempted to teach thoſe birds which poſſeſs imitative faculties, to pipe airs with a flat third, it has never in any degree ſucceeded.* I have not had opportunities of aſcertaining this curious fact by my own experience."

W. M.

View of the Origin, Education, and Progress, of a Modern Barrister *before the Inferior Courts.*

LAW, considered as a science, has in all ages justly laid claim to the highest veneration and respect: the study and profession of it has engaged the time and attention of the greatest geniuses the world ever produced; and history, both sacred and profane, has not been silent as to the many and great advantages that have been reaped from their labours. In our own country in particular, the salutary effects of our laws are universally felt and acknowledged, and have through time reared up and established a model of government at once the envy and admiration of the world. In respect to those inestimable blessings of liberty and protection of property, the meanest peasant feels not the inferiority of his situation, as the law has put him on an equality with those in the most elevated spheres of life; and any infringement upon the one, or injury done to the other, would meet with a punishment dictated by the most impartial justice.

When the great antiquity and utility of the law are allowed on all hands, one might at first view be led to think that the members and practitioners of it would be also looked upon in an honourable light. Certain, however, it is, that this is not generally the case; as, although there may be many instances of particular persons who are held in the greatest esteem and respect, yet considered and spoken of as a body, there are no set or society of men whatever who are less obliged to fame for a good name than they are.

It is believed the prejudices entertained against the profession, notwithstanding the enlightened age we live in, are stronger at this day than they were about a century ago; and it is to be feared there is now greater reason for them.—*Then* the members and practitioners of the law were generally younger sons of genteel families, whose patrimony almost solely consisted of a liberal education, and who were under the necessity of either entering into the army, or following one of the learned professions for a subsistence; the strict regard that was paid to the feudal laws, and the desire of keeping up the dignity and importance of the family, not admitting of a division of the estate, or even of burdening it to any great extent for provisions to the younger children. A *mechanic*, though able, would have thought both time and expence thrown away to little or no purpose in giving his son a liberal education, which in his opinion he could turn to a much better account in handling the *razor* or *needle;* and unless the vanity of *making a gentleman*, as it was termed, predominated over every other consideration, the son of a mechanic, training up with a view to any of the learned professions, was a prodigy rarely to be met with in those days.—*Then, too*, the business in the departments of law and physic was but small to what it is now, as it was not yet found necessary to call in the assistance and attendance of a regular bred lawyer and surgeon upon every little emergency in either of the professions, the bulk of the people cheerfully submitting the adjustment of their differences to the arbitration of one or more of their reputable neighbours; who, though not lawyers by profession, might be supposed capable of deciding according to the dictates of plain sense and the principles of natural justice; and (the vulgar sort at least) implicitly following the directions of some venerable matron in their neighbourhood, who through long experience had acquired a knowledge of the use and efficacy of a few

ſimple medicines, in the treatment of their moſt dangerous ailments and inveterate complaints.

The increaſe of wealth, and its concomitant luxury, which became more and more viſible every day, owing to the improvements in agriculture and the advantages ariſing from trade and commerce, in a ſhort time, however, gave a new face to affairs. Buſineſs, in the departments of law and phyſic, increaſed in a like proportion as people of every denomination came to think that their diſputes, however trifling, could not be properly ſettled unleſs upon *legal terms*; and that even a *ſcratch with a pin*, or a *ruffled ſkin*, required a methodical treatment *ſecundum artem* by a ſurgeon. Beſides this growing propenſity in the people to encourage theſe two profeſſions, queſtions came daily to be agitated in our courts of law, ariſing from our increaſing commercial concerns, &c. which had never before received the ſanction of a judicial deciſion; and to the liſt of ordinary troubles and diſeaſes known and preſcribed for by the faculty, luxury made an addition of ſeveral others, never known or heard of in the days of our frugal and abſtemious anceſtors, and for which there was not any *recipe* in the whole *materia medica*. This increaſe ſeemed neceſſarily to call for an additional number of practitioners, while the great fortunes made by ſome of thoſe already in both profeſſions held forth every encouragement to parents to train up their children for them.—Hence the profeſſion of the law, like many others, ſoon became overſtocked, the middle and lower claſs of the people flocking to it in great numbers; many of whom not being qualified for it either by a liberal education or natural talents, nor having intereſt to introduce them into good buſineſs over theſe difficulties, by their conduct gave but too much reaſon indeed, *with reſpect to themſelves*, for the clamours that were raiſed againſt the profeſſion.

That this continues to be the caſe at this day, will be ſufficiently eſtabliſhed from a view of the origin, education, and progreſs, of a great many of our modern barriſters before the inferior courts of this part of the kingdom.—The expence of education, eſpecially to thoſe who reſide in or near to populous towns or villages where there are eſtabliſhed ſeminaries of learning, being but a trifle, a ſober tradeſman, who is any thing well employed in his buſineſs, provided he is not incumbered with a numerous family, finds no great inconveniency in keeping his ſon at ſchool in his younger years when he would be incapable of following any laborious buſineſs:—And when he has attained the age of fourteen or fifteen, the credulous parent being ſatisfied, from the length of time he has been at ſchool, and the gibberiſh of Latin he hears him now and then pronouncing, that he muſt be a great ſcholar (for the father, good ſoul, generally knows as much of Latin as he does of Hebrew or Arabic), thinks ſo much education would be totally loſt, and but as a pearl in a ſwine's ſnout, if the boy was to follow any mechanical profeſſion; and this notion being no doubt alſo ſtrongly ſupported by a principle of vanity to ſee his ſon appear in the character of a gentleman, it is debated over and over among the family relations (as ignorant perhaps as the father) which of the learned profeſſions he ſhould be initiated into; and in a ſhort time the boy is either ſent to ſome one of the univerſities to complete his ſtudies and qualify him for a parſon,—ſtationed at the deſk of a country writer—or ſeated by the peſtle and mortar in a ſurgeon's ſhop.

A further proſecution of hard and laborious ſtudy being abſolutely neceſ- ſary

ſary to qualify him for the firſt of theſe profeſſions, joined to the ſmall encouragement in worldly affairs to the candidates in compariſon to that offered by either of the other two, it is no wonder indeed that the youth, eſpecially of a gay and ſprightly diſpoſition, who has long ago taken a diſguſt and hatred to every rule of grammar, and now ſees with a wiſhful eye the proſpect of a period to his ſufferings under his preſent pedagogue, ſhould uſe his utmoſt efforts to get free of the drudgery of an univerſity: and as one of theſe conſiderations, and a wiſh not to curb the bent of the boy's diſpoſition, will alſo have their weight with the provident and fond father; it is moſt likely that he will not make uſe of his parental authority to force him into a meaſure ſo diſagreeable to his inclination.

Religion being thus laid aſide, the queſtion only remains to be agitated between law and phyſic; and the youth having gained his utmoſt wiſh by getting free of the hated univerſity, is now all obedience to the will of his father. A long conteſt perhaps enſues in the mind of the anxious parent, rendered more doubtful and embarraſſing by the differing opinions of the connections of the family conſulted on the occaſion: But the conſideration, that the expence of an univerſity education is abſolutely neceſſary to complete the doctor, and give a probable aſſurance of ſucceſs in the application of the *tournequet and lancet*, added perhaps to the weak ſtate of his finances,—at laſt determines him to declare for the law; which offers at leaſt as many pecuniary advantages as any of the other two, and the knowledge of which he thinks can be attained at little expence, by binding his ſon apprentice for three or four years with a country writer.

The youth is accordingly engaged, and ſerves out the period of his apprenticeſhip: the ſtudy of the law, however, as it is but dry and unentertaining to one of his years, and as he has now no pedagogue to enforce an attention to it by a birchen rod, is little or nothing at all minded. In the firſt year of his apprenticeſhip he learns the form of writing a ſimple bill or receipt; and before the expiry of it, becomes perhaps pretty well acquainted with the ordinary forms and practice of conducting a proceſs before the inferior courts. In theſe and ſuch like qualifications he prides himſelf not a little; and whatever knowing unprejudiced people may think of his progreſs, he himſelf is ſatisfied that he has attained a pretty good knowledge of the principles of the law: in which fooliſh conceit he is ſtrongly encouraged and ſupported by the partial father, who now duns all his acquaintances, and every company he happens to be engaged in, with the praiſes of his promiſing ſon.

The term of the indenture being expired, the young man, according to the uſual practice, ſets out for Edinburgh, in order to give what he calls the finiſhing ſtroke to his knowledge of the law, where he ſpends other two or three years in quality of clerk to a lawyer or man of buſineſs; and if his father's circumſtances will allow (which is not always the caſe), perhaps attends the profeſſor of Scotch law for a few months. Here alſo his knowledge is but little advanced, as granting the ſelf-conceit of his own abilities may now appear to him in a pitiful enough light from what he daily ſees and hears in the ſupreme court; yet unleſs he has the good fortune to be ſettled in an eaſy lucrative birth (and for one who is ſo there are at leaſt twenty the reverſe), and neceſſity tells him that he is not at liberty, even was it his inclination, to enter ſeriouſly and at-

tentively upon the study of the law, as the greatest part of his time must be unavoidably employed in earning a subsistence, for which he now perhaps depends solely on his own exertions.

Thus educated, however, he returns to the place of his nativity, and steps upon the theatre of the world in the character of a *man of business*. The fond hopes of the father, and foolish expectations of both, now meet with a dreadful disappointment. Instead of business increasing every day, and the chamber crowded with clients every court morning, as had been expected, day after day passes away without any great prospect of the one or the other. All his business is confined to a few of his father's acquaintances or dependents; who, while the obligations they lie under to him, or the hopes of getting their business carried on by his son upon easier terms than by others, draw them to employ him, are even themselves ashamed of the poor figure their man of business makes in the management of affairs.

Having entered upon business, however, he makes a point of persisting; and after struggling against the stream as long as possible, prostituting the small talents he is possessed of to the vile purposes of imposition, chicane, and every other species of fraud and meanness, in order to earn a livelihood, and as far as possible keep on an equal foot with his better employed brethren, his character at last becomes justly odious and contemptible; even the small business he had leaves him, and he lingers out a life of misery and want, equally detesting and detested by society.

At first view it must naturally strike every intelligent person, that the picture here given is drawn in the most unfavourable colours; and it certainly is so; although daily experience proves that it is but too often realized. On the other hand, many instances could be produced of members of the law springing from farmers and tradesmen, who having got a liberal education, do honour to themselves and their profession, and by their knowledge and unblemished integrity shine foremost at the bar. Some particular persons could also be mentioned, who, aided solely by their own good natural talents, have succeeded at the bar without the benefit of a regular law education; whereby it is believed many parents of short-sighted judgment have been induced to make their sons follow the same illiberal path, not considering that there are some geniuses born to overcome all disadvantages, and that from such particular instances no general rules can be formed.

And although there are no doubt many practitioners of the law who are a disgrace to the profession, yet it is absurd, as well as uncharitable and unchristian, and the certain characteristic of a narrow illiberal mind, from thence to draw conclusions stigmatizing the whole profession by the lump, and involving in the general odium the innocent along with the guilty. The far greater part of the members of the law are gentlemen of probity and honour, incapable of the many low and vile tricks ascribed to them, and which it is believed very few would be found to lay to their charge, did they but previously take a moment's time for reflection, as there is scarcely an individual to be met with who has had concern in law-affairs, or much communication with society, who could not bear testimony to the worth of some one member of the profession.——Alas! however, in judging of men and manners, the generality of mankind are but too often hurried down the current of passion

passion or prejudice, where a moment's reflection, or the cool suggestions of a deliberate judgment, are seldom allowed to take the lead. J. S.

Kirrymuir, July 24. 1786.

Inquiry concerning the Character of the Chinese.

SIR,

I Have observed of late with some surprise, several papers and extracts, in various periodical publications, magnifying the wisdom, learning, and morals of the Chinese. In the last century, when we knew little of that people, and when the scanty information we had, was, for political reasons, a good deal disguised, I do not wonder that marvellous relations of this kind were propagated and believed: But in the present age, and after the subject has been so much investigated, I cannot but think it strange that the true state of the case seems to be so generally unknown. There are indeed certain reasons which seem to induce some people to keep up these exaggerated accounts. By extolling the Chinese, they would show how wise, how virtuous, and how happy a people may be without the aid of divine revelation. But in this idea, I humbly think they are deceiving others, as well as deceived themselves. I do not pretend to have devoted any particular attention to the history of the Chinese; but having, in the course of general reading, met with several particulars, which have led me to form a very different opinion of them from that which is entertained by these persons, I shall beg leave to trouble you with a few remarks on the subject; and if I am wrong in any thing, I shall be happy to be set right by those who are better informed.

I shall begin by observing, that we ought to be on our guard against trusting too much to the relations of Du Halde, Le Compte, and other Jesuits *; for besides the general bad faith of that order, whose relaxed system of morals has never been able to preserve its members from the influence of the temptations to fraud and imposture; it is well known that these writers had secret, political, and religious designs, which inclined them to give relations of things very different from the truth. The acute author of Recherches Philosophique sur les Egyptiens et les Chinois, has undertaken, if it were necessary, to prove, that the Jesuits have inserted into the Chinese history stories taken out of the Old Testament †.

If we believe the Chinese, they will assure us that their empire is much more ancient than Moses has made the world. But the authority of Moses, whatever correction or diminution it may suffer from the inquiries of naturalists, is certainly not to be overthrown by such confused and contradictory accounts as their annals exhibit. Some of them reckon 40,000, and others more than 800,000 years since the foundation of their empire ‡. A difference which destroys all the credit of their histories, notwithstanding of the favourable opinion of M. de Voltaire. But he was partial to every thing that related to China. Probably he imagined, though in this too he was wrong, that the learned of that country had universally discovered the cheat of religion, and found out the meaning of the fable, *God hath spo-*

* Sonnerat, Voyage aux Indes Orientales et à la Chine depuis 1774, jusqu'en 1781. II. 2. † II. 256. ‡ Mickle, note to p. 468 of the Lusiad of Camoens.

ſpoken to man, to be only, that it was fit the common people ſhould believe ſo.

Among the eaſterns an opinion was entertained, that beſides the revolution of each particular planet, there was an entire revolution of the whole heavenly bodies, which took up an amazing number of years, and was called by them *annus magnus*, or the *great year*. And as they were unwilling to think the univerſe ſo new as only to be in the firſt of theſe periods, they were naturally inclined to remove the age of the world very far back. There is ſome probability that the extravagant dates they aſſign may have ariſen from this circumſtance.

The regular ſucceſſion of a prodigious number of kings may be accounted for, by ſuppoſing, what we know has happened in ſimilar caſes, that they mention the names of ſeveral petty princes who reigned in different parts of the empire at the ſame time, as if they had been all ſupreme ſucceſſive ſovereigns.

With reſpect to their proficiency in ſcience, we may almoſt conclude *à priori*, that it is very ſmall. They have not yet found out the art of uſing an alphabet of ſimple ſounds; and hence they are obliged to invent a particular mark for every word, which renders it the work of a man's whole life to be able to read a book *. And ſo extremely irregular and defective is their language, that the learned, when converſing together, are often forced to write down what they have ſpoken, in order to render it intelligible. Among the neighbouring nations, the Chineſe tongue is uſually called the *language of confuſion* †.

They had ſome idea of fire-arms before we inſtructed them, but it was quite rude ‡; and they ſeem to have learned it from ſome other nation ||. Before printing was known in Europe, they had alſo ſome rude method of ſtamping with wooden blocks, but they had never improved it in any degree; and the European printing was as much ſuperior to theirs as the rougheſt draught to the fineſt copperplate. When the Jeſuits examined their pretended ſkill in mathematics, they found it an impoſition. To this day they are obliged to employ Germans at Pekin to compoſe the almanack of the empire §.

In medicine they are very ignorant. Cauteriſing with red-hot wires is a kind of univerſal remedy among them. The route they make about the pulſe ſeems little more than a ſpecies of quackery. The extravagant opinions they hold on this ſubject, joined to their exceſſive jealouſy, have led them into ſtrange abſurdities. In China it would be high treaſon for a phyſician to touch a lady's arm. When a woman of rank is ſick, a ſilk thread is tied round it, and the extremity of it given to the doctor; who from the vibrations communicated to the thread, muſt judge the whole caſe of the patient, and preſcribe accordingly ¶. In this reſpect they reſemble all the eaſtern nations, who never permit phyſicians to ſee their female patients. In Perſia, the only medical attendants allowed to the ladies are old matrons, ſo ignorant that they can neither read nor write. When M. Tournefort viſited the ſeraglio of the Grand Viſior at Conſtantinople, the ladies were permitted to put out their hands through holes in the wall, that he might feel their pulſes. It was a great conceſſion, but he was not allowed to ſee or ſpeak to them. Theſe nations ſeem

* Sonnerat, II. 23. † Recherches Philoſ. ſur les E. et C. II. 179. ‡ Mickle, note to p. 468 of the Luſiad. || Rech. Phil. &c. I. 537. § Rech. Phil. II. 131. ¶ Rech. Phil. I. 47.

seem only to have carried to full perfection the principles upon which those writers proceed who have reprobated the employment of male practitioners in midwifery.

In anatomy, says Dr Hunter, they are two thousand years behind the Europeans *. Their figures are no better than a common butcher might draw. We cannot possibly entertain a high idea of the state of physic among them, when we consider that madness, which has so long infected them, of finding out *a liquor of immortality*; in pursuit of which, it is said, several of their princes have poisoned themselves †. They pretend that gin-seng is a remedy for all possible diseases; but our experiments have proved it to be a very sorry root.

It is a practice among the literati in China, to suffer their nails to grow to an immoderate length, that they may not be taken for labourers, or have their dignity so much degraded as to be supposed to depend on toil for their subsistence ‡. This ridiculous shift is sufficient to convince us, that they are little better than quacks, among whom the genuine spirit of philosophy is unknown. If we wish farther proof of this, we have it in their universal attachments to the method of divination by magical rods and the y-king, which Confucius, of whom we shall speak by and by, taught them ‖. Du Halde himself admits, that the first literati in China are very ignorant, incapable of reasoning justly on the operations of nature, the soul, or the Deity, who indeed occupies little of their attention §.

If we allow them the merit of industry, it is employed only in trifles ¶; and we must at the same time add, that they are the most uninventive people on the face of the earth. It is said, that already they have lost almost all that the Jesuits taught them when they had free access to China. All the great improvements have been made by the Tartar princes. Koublai Khan, in the end of the 13th century, almost changed the face of the country **.

In the fine arts they are very poor proficients ††. The Jesuits, in order to draw people to their churches, painted them in the European manner; and the scheme succeeded beyond their utmost expectations. What most charmed the Chinese were the perspective views, of which they seemed to have almost no conception. The Tartars themselves could not endure the miserable designs of the Chinese; and the emperors of that race always employed European painters at their court. Ghirardini, who went to China in 1698, was taken for a magician at Pekin; and when he returned home, he declared, that that people had not the least idea of the fine arts: They knew nothing but to weigh gold and eat rice ‡‡. Their colours are fine, but they have produced nothing tolerable with them, except the pieces executed from European designs, of which immense numbers have been sent to them. In every thing of their own, we trace the exaggerated genius of the east. Their wares are covered with frightful pictures of dragons and unnatural monsters. Nothing is striking in them, but the horrid glare of the eyes and scales of serpents. It must have been the rage for expensive and foreign luxuries which could have induced people of fortune to prefer such articles to the elegant ma-

* Two Introductory Lect. p. 7. † Rech. Phil. I. 331. ‡ Rech. Phil. I. 8
‖ Visdelou, Notice de l' Y-king, p. 410. § Descript. de la Chine. to. III. p. 46.
¶ Sonnerat, II. 23. ** Rech. Phil. II. 17. †† Sonnerat. II. 24. ‡‡ Relation d'un Voyage fait a la Chine, &c.

manufacture of our own country.

In China, as in the other kingdoms of Aſia, deſpotiſm has prevented the progreſs of the arts. The monarch endeavours to monopolize manufactures, and calls to the court every artiſt of ſuperior eminence. In Siam, ſays La Larbere, no man ſtudies to excel greatly in his profeſſion, becauſe he would be forced to work ſix years for the court *. In the palace of the Perſian King there are thirty-two work ſhops, where every thing for his Majeſty is made †.

They are deeply tinctured with a ſpecies of ſuperſtition, common to all Barbarians, that of paying a peculiar reverence to certain numbers. In China, nine and five are the ſacred numbers, and every thing is accommodated to them ‡. Hence they make five moral virtues, five canonical books, five primary colours, five muſical notes, &c. and five elements, which are fire, water, earth, wood, and metal ||! Their country abounds with ſteeples and towers nine ſtories high; and when any one comes into the preſence of the emperor, he muſt proſtrate himſelf nine times to the ground before his throne §. They have nine ſacred vaſes, repreſenting the nine provinces of the empire, to which the ſafety of theſe provinces is ſuppoſed to be, in ſome unaccountable manner, attached ¶.

The real character of their great philoſopher Confucius ſeems ſtill to be little underſtood in Europe**. A great number of books have been forged in his name, and impoſed on the public. Such of his works as are authentic, contain no cenſure of the impious and abſurd practices common in China. They are favourable to deſpotiſm, and the exceſs of paternal authority. They neither condemn ſlavery, nor the practice of ſelling children, nor polygamy, nor the ſhutting up of women. They are filled with accounts of ridiculous miracles; ſuch as the falling of ſtars, diſorders of the planets, &c.

Like the ignorant populace, he was attached to unequal numbers, and ſaid that two, four, ſix, eight, &c. were terreſtrial, while three, five, nine, &c. were celeſtial. For the two laſt he had a peculiar reverence. Of his account of the origin of Things and of the Deity, I comprehend nothing. I ſhall be glad if any other perſon can decypher it. 'From the great height were engendered two qualities, the perfect and the imperfect. Theſe two qualities have engendered four images; theſe four images produced the figures of Fo-hi, that is to ſay, all things.' Thus we have it in his commentary on the Y-king. And what bears hardeſt of all on his character is, that he was extremely fond of the method of predicting future events by the magical rods and y-king; of which the curious reader will find an account in M. Viſdelou's book already cited, p. 410. Of this practice he not only approved, but formed a ſyſtem of rules for it, which will for ever remain a monument of the weakneſs of Confucius, and of that of the human mind. On the whole, after viewing his character in the moſt candid light, I can only conſider him as an extraordinary man, whoſe wiſdom was tarniſhed by deplorable follies, and who, at beſt, was not ſo wiſe as a common mechanic may be under the light of revelation.

It is not poſſible that ſcience can flouriſh extenſively among the Chineſe, ſince they have no public ſchools.

* Relat. du Royaume de Siam, I. 2.
† Voyage de Perſe, II. 16.
‡ Sonnerat. II. 30.
|| Rech. Phil. I. 345.
§ Rech. Phil. II. 27.
¶ Rech. Phil. II. 195.
** Sonnerat. II. 29.

ſchools *. Education is out of the reach of all but the opulent, and ignorance of courſe deſcends from generation to generation among the great body of the people; who, as they can ſcarce find food for themſelves and their children, cannot be ſuppoſed to pay for private tutors to them.

I have not yet touched on their alleged populouſneſs, good government, policy, morals, and religion; but having already perhaps encroached on your limits, I ſhall cloſe at preſent: And if this ſpecimen be agreeable, I ſhall at a future period, when I can command a ſpare hour, conclude my ſubject.

I am, Sir, Yours, &c.

Edin. June 17. 1786. T. C.

* Trigaltius, Expeditio apud Sinas, l. 1. p. 33.

Inſtances of extraordinary Preſervation of Dead Bodies in their reſpective Graves *.

THE body of Archbiſhop Elphege, who was murdered by the Danes at Greenwich 1012, and buried at London, was found ten years after 'ab omni corruptionis tabe immune,' and transferred to Canterbury †.

The corpſe of Etheldritha, foundreſs of Ely monaſtery, was ſeen through a hole which the Danes broke in her coffin; a prieſt, more forward than the reſt, prying too buſily, and endeavouring to pull the envelope out by a cleft ſtick, the ſaint drew back the drapery ſo haſtily that ſhe tript up his heels, and gave him ſuch a fall as he never recovered, nor his ſenſes afterwards. Biſhop Athelwold ſtopped up the hole, and ſubſtituted monks to the prieſts. Abbot Brithnoth transferred hither the body of Withburga, the foundreſs's ſiſter: and when afterwards, in the time of Abbot Richard, ſome doubts were entertained about the incorruptibility of the foundreſs, no body preſumed to examine her body; but they contented themſelves with uncovering that of her ſiſter 'ultra mammas;' who was found to be in ſuch good preſervation, that ſhe ſeemed more like a perſon aſleep than dead: a ſilk cuſhion lay under her head; her veil and veſtments all ſeemed as good as new; her complexion clear and roſy; her teeth white, her lips ſomewhat ſhrunk, and her breaſts reduced ‡.

'In the year 1497, in the moneth of April, as labourers digged for the foundation of a wall within the church of St Mary-hill, nere unto Bilingſgate, they found a coffin of rotten timber, and therein the corpſe of a woman, whole of ſkinne and bones undiſſevered, and the joynts of her arms plyable without breaking of the ſkin; upon whoſe ſepulcher this was engraven:

"Here lye the bodies of Richard Hackney fiſhmonger and Alice his wife; which Richard was ſheriff in the 15th of Edward II."

'Her body was kept above ground three or four dayes without noyance; but then it waxed unſavory, and was again buried ‖.'

In the curious and ancient regiſters

* From Mr Gouch's 'Sepulchral Monuments in Great Britain.'
† Malmſ. Digeſt. Reg. II. p. 35. a. ‡ Ibid. 167. b. ‖ Stow London, Ed. 1633. from Fabian's Chronicle.

ſters of this pariſh is the following entry, alluding to this fact: A receipt of ſeven ſhillings and eight pence, from John Halked grocer, paid by Thomas Colyn 1496, "for the obyt and ſettyng up the tombe, and buryinge of Richard Hackney and Alys his wyff, the xx day of Marche." And in another book a charge "for lyme, ſand, and for maſon's huyr and his laborer, making ageyne of their tombe, and their dyrge, and maſſe and maſſe peny, and for the ryiſkyng to the prieſts, and to the pariſhioners for al manner of charges."

The body of Robert Braybroke Biſhop of London, who died 1404, and was buried in his cathedral, tho' he had expreſsly forbidden any perſon to be buried in it under pain of excommunication, being dug up after the Fire, was found complete and compact from head to foot, except an accidental wound in the left ſide of the ſkull and left breaſt, within which one might perceive the lungs and entrails dried up without diſſolution or any kind of decay *. Notwithſtanding it had been expoſed to the air in the damp earth, or ground-floor of the chapter-houſe, and to the ſight and handling of moſt ſpectators for two or three years together, the fleſh kept firm on the neck, and the whole weight of the body, which was but nine pounds, was ſupported on the tip-toes; the bones and nerves continuing all as they were ſtretched out after death, without having any Egyptian art uſed to make mummy of the carcaſe; for on the cloſeſt examination, it did not appear to have been embowelled or embalmed at all On the right cheek was fleſh and hair very viſible, enough to give ſome notice of his viſage and ſtature, which was but ordinary, and ſo eaſy to be taken up, by reaſon of the lightneſs of the whole body, that it could be held up with one hand, and all of it looked rather like ſinged bacon, as if it had been dried up in a hot place (according to the appearance of St Charles at Milan, or St Catharine at Bologna), than as if it had been cured by ſurgeons, or wrapt up in cerecloth, there being no part of the whole covered or put on by art, or taken off as aforeſaid, as far as could be perceived.

The body of William Parr, Marquis of Northampton, brother to Queen Catharine Parr, who died 1571, was found in making a common grave in the choir of St Mary's church, Warwick, about 1620, perfect, and the ſkin entire, dried to the bones, roſemary and bay lying in the coffin, freſh and green, preſerved by the dryneſs of the ground, it being above the arches of the fair vault under the choir, and of ſand mixed with lime rubbiſh †.

The body of Dr Caius, who died 1573, was found entire and perfect when the chapel at his college was rebuilt and lengthened 1725, and his tomb raiſed from the ground, and placed in the wall as it now ſtands ‡. His beard was very long; and on comparing his picture with his viſage, it is ſaid there was a great reſemblance ||.

The body of Humphry Duke of Glouceſter was found entire, in pickle, in a vault in the choir at St Alban's 1747.

Some bodies of the Engayne family were, not many years ago, diſcovered in the ſame ſtate, in repairing the family vault near Upminſter.

In

* See Lord Coleraine's Account of it, Antiquarian Repertory, II. p. 57. † Dugdale, Bar. II. 381. ‡ Blomf. Norf. II. 212. || Ibid. Collect. Cantab. p. 100. See a curious aacount of an embalment of a corpſe near Riom in Auvergne, Gent, Mag. xxvi. p. 332, 334.

In the south ayle of the choir of the Abbey church at Bath is a free-stone monument, a kind of sarcophagus, under a canopy supported by six pillars of the Ionic Order. In the sarcophagus are lodged two bodies, in slight oak coffins, one upon another. The man who lies uppermost is reduced to a skeleton, with the skin completely dried on the breast and belly, and the hair of his head, chin, and chest, perfectly preserved; that on his head thin and red. His head reclines to the right, the jaw fallen; his arms stretched by his side; the right hand lies on his right thigh; the left arm pendent; the nails on the great toe and third toe of his left foot perfect and long, and the leader of the leg complete; the toes of the right foot less perfect. The body measures five feet ten inches; pieces of the wrapper remain between the thighs and legs. The woman, who, by being placed under the other coffin, was not discovered till within the last six or seven years, is completely enveloped in a wrapper of linnen, incrusted with wax or some preparation, which, when first opened, was white, but is now turned to a yellow colour. The outer swathing is gone, but the web of the linnen may be seen in that part which has been broken into, and which discovers the left hand dried like the man's, and lying on the belly: this corpse measures five feet four inches, and the head reclines to the left. By the falling of the man's jaw, it may be presumed his corpse was never swathed. Tradition, supported by some printed account which I have not been able to meet with, ascribes this monument to one Thomas Lychefield (Lutanist to Queen Elizabeth) and Margaret his wife. The arms on the top are, barry, or a fess crost by a bend: Crest, an armed arm and hand holding a ring or garland. It is pretended that a sum of money was left to have the monument opened at certain stated times; but this depends entirely on the consent of the church-wardens, by whose favour I was permitted to take a view this summer (1784), and thereby enabled to give the above particulars.

About the year 1737, were found in St Margaret's church-yard, Westminster, in a dry gravelly soil, at the depth of about eighteen feet, or less, which had not been broken up for above fifty years before, three entire fir coffins; the two largest clampt together with iron, as boxes sometimes are. In one was a fat broad-faced man; the body perfect and soft, as if just dead; the lid had been glewed together lengthways, and the weight of the earth had prest down his nose; his beard was about half an inch long; the winding-sheet was crape, tied with black ribbons; and the thumbs and toes with the like; the date was composed of small nails (1665), by which it appeared he had been dead seventy-two years; as were also the figure of an hour-glass, death's head, and cross bones. In the second coffin was a female body, in the same state, in a white crape winding-sheet, date 1673. And in the third a male child, perfect and beautiful as wax-work; the eyes open and clear, but no date on the coffin. In one of the larger coffins was a dry nosegay of bay and other leaves and flowers, which appeared like a nosegay that had lain a year among linnen. These bodies changed within twelve hours after they were exposed *.

A woman was found in the same church-yard 1758, in an old coffin. The body was four feet eleven inches long; the skin and flesh entirely dried

* Kirkpatrick's Reflection on the Causes that may retard the Putrefaction of Dead Bodies, 1751. 8vo. p. 25, 27.

dried up like old parchment, which it much resembled in colour. The features were perfect, except the nose and part of the upper lip; the nails were all on the hands, and on the left foot something like a very thick thread stocking *.

A few years ago two dried bodies of men, who, by the inscriptions on the coffins, appear to have been a drummer and trumpeter to King George I. were taken out of the vaults under St Martin's church-yard in the Fields, and made a show of, till Dr Hamilton, the rector, ordered them to be restored to their places.

To these may be added the famous instance of a poor parish-boy, supposed to have been shut into a vault in St Botolph's church, Aldgate, and starved to death at the time of the plague 1665, since which time the vault was known not to have been opened, where he was found 1742, with the fancied marks of having gnawed his shoulder, only, perhaps, because his head reclined towards it. The skin, fibres, and intestines, were all dried, and very little of his bones appeared. The body weighed about eighteen pounds, and was as exact a counterpart of Litchfield's as could be. No signs of any embalment appear, and the body is perfectly free from any fetid or other smell †.

In February 1750, in a vault of the ancient family of the Worths at Staverton, near Totness, Devon, was found in a single wooden coffin the body of a man, entire and uncorrupt; his flesh solid and not hard; his joints flexible as if just dead; his fibres and flesh retained their natural elasticity; his beard was black and about four inches long, and the flesh no where discoloured; the lips sound, and some of the teeth loose. The body never was embalmed, as there was not the least sign of incision, and the bowels seem to be still entire. It was wrapped in a linnen sheet very white and dry, over which was a tar cloth. The coffin lay nine feet under water. By the register it appeared that the last person buried in this vault was Simon Worth, 1669; and the tradition of the parish was, that he died in France or Flanders, and was brought over to be buried ‡.

Leland says ||, that he saw in St Peter's Abbey-church at Bath, a fair great marble tomb of a bishop of Bath, out of which they said oil did distil; and likely, for his body was baumed plentifully.

Ancient chemistry made people fancy that bodies could be preserved with the resemblance of real life, by means of a precious liquor circulating through every part in golden tubes artificially disposed, and operating on the principles of vegetation §.

In the peat-mosses of Derbyshire were found the bodies of a man and woman entire, twenty-eight years and nine months after their interment, having perished in the snow; the joints flexible, and the flesh fresh and white ¶.

On the moors of Amcotts, in the isle of Axholme, was found, about six feet below the surface, a female body lying on its side; the head and feet almost together; entire, soft, and plyable; the skin of a tawny colour, strong as tanned leather, and stretched like it; the hair fresh; the bones of the legs and arms shook out of the skin; the grisly part of the heel and the nails fresh; but both the hands and nails shrunk on being ex-

* Gent. Mag. 1758. 572.

† It was in the possession of Mr Rogers of Maiden-lane, Wood-street, where a print of it, by R. Rogers, was sold for two shillings.

‡ Kirkpatrick ubi sup. p. 8.

|| Itin. II. fo. 39.

§ Warton's Hist. of English Poetry, II. 98.

¶ Balguy in Phil. Trans. N° 434. p. 431.

exposed to the air. It had on sandals, made of one piece of raw hide, with a seam at the heel, and a thong to the same, and tanned of the same colour with the corpse by the moor water. Mr Vertue referred the form of it to the time of Henry III. or Edward I. A body was taken up on the moors of Geel, and another in the great moor near Thorn, with the skin like tanned leather, the hair, teeth, and nails, quite fresh *.

There was found at Locherby moss, in the stewarty of Annandale, the body of a man of gigantic stature; his upper coat appeared to have been made of the skins of beasts; his shoes of the same, and in the fashion of rullions worn by the ancient Scots, and at this day by some of the Highlanders, sewed together in a new and wonderful taste. The corpse was found four feet under the moss, with a heap of stones above it; the flesh seemed somewhat fresh on the bones when first discovered, but being brought to the bank mouldered to ashes †.

In the mosses of Saila or Stenness Island, Shetland, was found a female corpse which had lain above eighty years. Every part was so well preserved, that the muscles were discernible, the hair of her head, and the gloves on her hands ‡.

The tomb which once contained the famous national mummies, is at the south-east corner of the island of Stroma, on a small neck of land, near the sea-bank. Mr Lowe was in full hopes of being gratified with a sight of them entire as formerly, but was highly disappointed, when entering the tomb he saw only two bare skulls laid apart, and in the bottom of the vault, which is full of sheeps dung, a few leg and thigh bones, with others, but all quite bare, and no appearance of what they had been; nor could any one have judged from their look that they had been preserved above ground. He was informed by the inhabitants of the island, that curiosity to see the mummies had brought many idle people to Stroma; that some, out of wantonness had shattered the door, and others the bodies; and the door not being repaired, sheep and cattle entered the vault, and trampled them to pieces. There is little doubt but these bodies have been preserved without any farther preparation than excluding insects by the saltness of the air. Even the situation of the tomb favours this, which is surrounded on three sides by the sea. It was a common custom in the Isles to preserve beef and mutton by hanging it in the caves of the sea, which effectually resisted putrefaction by the saltness of the air; and there is little doubt but this has been the case with the bodies at Stroma, which were light and thin, the limbs flexible; certain signs of inartificial preservation *.

The corpse brought from Teneriffe by Captain Young of his Majesty's ship Weazle, and presented to Lord Sandwich, who gave it to Trinity College, Cambridge, is entire and perfect in all its parts. The skin is of a deep tawny brown, dry and hard; but many of the muscular parts so prominent, as to be easily defined. The body is laid out at full length; the hands brought together over the belly; the nails, except a few, remain on the fingers and toes; both which are connected and secured by thongs, probably of goats

* Phil. Transf. 484. p. 571—575. Dr Shaw, in his Edition of Bacon's Works, III. 571. proposes an inquiry, whether tanning may not be applied to dead bodies. † Caledonian Mercury, 20th Nov. 1742. See in Archæologia, VII. 90—110, Lady Moira's Account of a skeleton and its habits, found in a peat turbary, at the foot of Mount Drumkeragh, in the county of Down, from whence she deduced a complete system of Irish apparel. ‡ Lowe's MSS. ‖ Ibid.

goats leather, continued round each finger and toe. It is five feet one inch long, and weighs only thirty pounds. The hair of the head, which has almoſt all fallen off ſince its expoſure, is of a darkiſh black colour, and curled deeply; a few hairs on the chin ſhort and ſtiff. The face is the leaſt perfect part, having ſuffered by ſome violence, and the upper jaw on the right ſide beat in, ſo as to be now nearly in the middle of the palate, and the parietal bone on that ſide projects conſiderably over; yet there is no apparent fracture: ſo that it is, perhaps, owing to the reſiſtance made by the hardneſs of the ſkin in that place. The bones of the noſe were gone, and the ſkin in this part is ſo flexible as to be capable of being ſomewhat elevated, and here it feels like tanned leather. A probe paſſes freely into the orbits of the eyes, and quite back into the cavity of the ſkull, through which the optic nerves paſs; likewiſe perpendicularly into the ſkull, through a ſmall hole in the top of the head. There appears to have been an inciſion made horizontally on the right ſide of the abdomen, which is ſewed up again, by which probably the inteſtines were extracted. There are likewiſe cuts about an inch long, one on the back part of each thigh, and one on the calf of each leg, through which a probe will eaſily paſs down without any reſiſtance. As the neck has never been cut through, the muſcles and teguments being completely whole all round, and there is no mark of the cranium having been ſawn through, and the ſcalp is likewiſe nearly entire, the brain cannot have been extracted by the former operation. May we not conjecture it was left in, and has waſted to duſt? This, at leaſt, is known to be the appearance of its remains when examined in ſkulls buried in common graves. * Captain Young accidentally diſcovered the cave, which contained in its receſſes a number of human corpſes, not leſs than thirty, laid horizontally on their backs on the rugged ſtones, neatly ſewed up in goat-ſkins, with the hair on, and in many parts very perfect. The cave was in its natural ſtate, without any offenſive ſmell from the bodies, and yielding a refreſhing coolneſs †. Some of theſe bodies were ſeven feet one inch long, and he had ordered one of theſe dimenſions to be brought off; but there was ſome miſtake which prevented his orders being obeyed. He was informed there were many ſuch caves ſo filled in the iſland, and held in ſuch reverence by the inhabitants, that it was deemed ſacrilege to remove any of the bodies; not to mention that in general their ſituation is inacceſſible. The goat-ſkin is of a light brown colour, ſeemingly tanned, and retaining the hair, the ſeam remarkably ſtrong and neat, and the thread of a fine tough animal ſubſtance, like catgut. This account is alſo given by former travellers, by Mr Nicholls, in Hackluyt's Voyage ‡, in Sprat's Hiſtory of the Royal Society, and by Glaſs in his Account of the Canaries ‖. The latter adds, that after ſwathing the body round with bandages of goat-ſkins, they fixed it upright in a cave, clothed in the ſame garments as the deceaſed wore when alive.

Letter

* Account of this mummy by Dr Colignon.

† See a curious paper on this ſubject by the Rev. Dr Lort, in the minute book of the Society of Antiquaries, vol. XIII. p. 368. 1774.

‡ Vol. II. p. 151. Copied in the Univerſal Hiſtory and the French Collection of Voyages.

‖ B. II. C. 4.

Letter from Lord CULPEPER *to Lord* CLARENDON *on the occasion of* CROMWELL'*s Death. Now first published in the third volume of* CLARENDON'*s State Papers.*

THE following letter is so singularly striking, both in respect to its style and to its matter, that it would recommend the collection of Earl Clarendon's State Papers to public notice, even if its general contents were not so important. The testimony of Lord Chancellor Hardwicke, whose name naturally connects itself with that of Lord Clarendon, and will be transmitted with increasing veneration to the latest posterity, is highly expressive of its merit.

Lord Hardwicke presents his compliments to Dr Douglas, and returns him many thanks for his favour in permitting him to have the perusal of the inclosed important letters. He looks upon that from Lord Culpeper to the Earl of Clarendon as one of the strongest instances of political foresight and sagacity that is to be met with in history.

Grosvenor-Square, March. 22.1762.

A. D. 1658.

Lord Culpeper to the Lord Chancellor Hyde.

' I take it for granted this change in England will require your constant attendance at Hockstraten, which makes me address this letter thither, and I shall follow it as soon as my young master shall have sealed some writings betwixt him and his relations, which (they being ready engrossed here, and he sent for) I hope will be done on Monday. I cannot say I am much surprised with the news of Cromwell's death, the letters of the last week (those of this are not come yet) leaving him desperately sick of a palsy and quartan ague; yet the thing is of so great consequence, that I can hardly forbear rubbing my eyes to find whether I sleep or wake. The first news of it came not hither until very late (at the shutting the gates) last night; though he died this day seven-night, at three of the clock. The ports were shut upon his death so strictly, that Monf. Newport's pass was returned, and he had difficulty enough to get leave to send a ship of his own hiring upon Saturday-night. Extraordinary care was taken that no English passengers should come in that ship; yet some did; and amongst them a woman now in this town, who saith that Cromwell's eldest son was proclaimed Protector on Saturday morning, which is confirmed by a Dutchman now here, who came from Gravesend on Tuesday. All the comment he makes on the text (it is a common sailor) is, that he heard the people curse when he was proclaimed. This accident must make a great change in the face of affairs in Christendom; and we may reasonably hope the first and best will be in England. As for this town, they are mad with joy; no man is at leisure to buy or sell; the young fry dance in the streets at noon-day; the devil is dead, is the language at every turn; and the entertainment of the graver sort is only to contemplate the happy days now approaching.——What the King is to do upon this great and good change in England is now before you. To which most important question, tho' with the disadvantage of my being absent, I shall freely (but privately to yourself) deliver my opinion before it is asked; which is, That you ought not to be over hasty in doing any thing in England, neither by proclaiming the King, nor by any other public act, until you shall truly and particularly know the state of affairs

affairs there; without which, Solomon, if he were alive and with you, could not make a right judgment of what is to be done there. By the ſtate of affairs there, I mean not only what is acted at the council-board, in the army, city, and country, but likewiſe how theſe ſeveral bodies are generally affected to this nomination of Cromwell's ſon; what opinion they have of, and kindneſs to, his perſon; who is diſcontented at it; and upon what account they are ſo, and to what degree; what formed parties are made or making againſt it; and how they propoſe to carry on their deſign—whether under the veil of a parliament, or by open declared force; how Monk and Mr Harry Cromwell like it; and of what conſideration Lambert is upon this change. Moſt of theſe, and many other particulars, ought to be well known upon able and impartial intelligence from the place, before you can be ready for a judgment, either of the deſign itſelf or of the timing; and in the mean time, both the King's party in England and we here, cannot (in my opinion) act too ſilent a part. When their partialities ſhall come to the height, that is, when the ſwords ſhall be drawn, our tale will be heard, the weakeſt party will be glad to take us by the hand, and give us the means of arming and embodying ourſelves; and then will be our time to ſpeak our own language. But if we appear before upon our own account, it will only ſerve to unite our enemies, and confirm their new government by a victory over us, whereby we ſhall be utterly diſabled to do our duty when the true ſeaſon ſhall come; which I doubt not will quickly be, if we have but the patience to wait for it. But whilſt I thus declare my opinion againſt their abortions, I would not be underſtood that no endeavours of ours may be proper to haſten the timely birth; on the contrary, I think much good is to be done by diſcreet and ſecret application, by well choſen perſons, to thoſe of power and intereſt amongſt them, whom we ſhall find moſt diſcontented with Cromwell's partiality in ſetting this young man over their heads, that have borne the brunt of the day in the common cauſe, as they call it; and who have ſo good an opinion of themſelves, as to believe that they have deſerved as much of them they fought for as Cromwell himſelf did. Who theſe are is not eaſy for us as yet to know; but ſuch there are certainly, and a little time will eaſily diſcover them, and probably enough we may find ſome of them in Cromwell's own family, and amongſt thoſe that in his life ſtuck cloſeſt to him. Be they where they will, if they have power and will to do good, they ought to be cheriſhed. But the perſon that my eye is chiefly on, is able alone to reſtore the King, and not abſolutely averſe to it, neither in his principles nor in his affections, and that is as like to be unſatisfied with this choice as another amonſt them, is Monk, who commandeth abſolutely at his devotion a better army (as I am informed) than that in England is, and in the King's quarrel can bring with him the ſtrength of Scotland, and ſo protect the northern, that he cannot fail of them in his march; the reputation whereof (if he declares) will as much give the will to the appearing of the King's party in the reſt of England, as the drawing the army from the ſouthern, weſtern, and eaſtern, counties, will give them the means to appear in arms. Thus the work will be certainly done, in ſpite of all oppoſition that can be apprehended; and the gaining of one man will alone make ſure work of the whole. I need not give you his character; you know he is a ſullen man, that values him enough, and much believes that his knowledge and reputation in arms

fits him for the title of Highness, and the office of Protector, better than Mr Richard Cromwell's skill in horse races and husbandry doth. You know, besides, that the only ties that have hitherto kept him from grumbling, have been the vanity of constancy to his professions, and his affection to Cromwell's person; the latter whereof is doubly dissolved, first, by the jealousies he had of him, and now by his death; and if he be handsomely put in mind who was his first master, and what was promised him when he came out of the Tower, the first scruple will not long trouble him. Nothing of either of them can now stick with him; and, besides, if I am well informed, he that lately believed his head was in danger from the father (and, therefore, no arts nor importunities could bring him to London), will not easily trust the son. The way to deal with him is, by some fit person (which I think is the greatest difficulty) to show him plainly, and to give him all imaginable security for it, that he shall better find all his ends (those of honour, power, profit, and safety) with the King, than in any other way he can take. Neither are we to boggle at any way he shall propose in the declaring himself; let it at the first be Presbyterian, be King and Parliament, be a third party, or what he will, so it oppose the present power, it will at last do the King's business; and, after a little time, he will and must alone fall into the tract we would have him go in; when he has engaged past retreat, he will want you as much as you will want him, and you may mould him into what form you please. You have my opinion (though in too much haste); pray think seriously of it.'——

A New Description of the Interest and Policy of the Continent of America: By his Excellency Dr Benjamin Franklin, *President of the State of Pensylvania.*

THERE is a tradition, that in the planting of New England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being piously disposed, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on these subjects kept their minds gloomy and discontented; and like the children of Israel, there were many disposed to return to that Egypt which persecution had induced them to abandon. At length, when it was proposed in the Assembly to proclaim another fast, a farmer of plain sense rose, and remarked, that the inconveniences they suffered, and concerning which they had often wearied Heaven with their complaints, were not so great as they might have expected, and were diminished every day as the colony strengthened; that the earth began to reward their labour, and to furnish liberally for their subsistence; that the seas and rivers were found full of fish, the air sweet, the climate healthy; and above all, that they were there in the full enjoyment of liberty, civil and religious: he therefore thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if,

if, instead of a fast, they should proclaim a thanksgiving. His advice was taken; and from that day to this, they have in every year observed circumstances of public felicity sufficient to furnish employment for a thanksgiving day; which is therefore constantly ordered, and religiously observed.

I see in the public newspapers of different States, frequent complaints of hard times, deadness of trade, scarcity of money, &c. &c. It is not my intention to assert or maintain that these complaints are entirely without foundation. There can be no country or nation existing, in which there will not be some people so circumstanced as to find it hard to gain a livelihood; people, who are not in the way of any profitable trade, and with whom money is scarce, because they have nothing to give in exchange for it; and it is always in the power of a small number to make a great clamour. But let us take a cool view of the general state of our affairs, and perhaps the prospect will appear less gloomy than has been imagined.

The great business of the continent is agriculture. For one artisan or merchant, I suppose we have at least one hundred farmers, by far the greatest part cultivators of their own fertile lands; from whence many of them draw not only food necessary for their subsistence, but the materials of their clothing, so as to need very few foreign supplies; while they have a surplus of productions to dispose of, whereby wealth is gradually accumulated. Such has been the goodness of Divine Providence to these regions, and so favourable the climate, that since the three or four years of hardships in the first settlement of our fathers here, a famine or scarcity has never been heard of amongst us; on the contrary, though some years may have been more, and others less plentiful, there has always been provision enough for ourselves, and a quantity to spare for exportation. And although the crops of last year were generally good, never was the farmer better paid for the part he can spare of commerce, as the published prices current abundantly testify. The lands he possesses are continually rising in value with the increase of population; And on the whole, he is enabled to give such wages to those who work for him, that all who are acquainted with the world must agree, that in no part of it are labouring poor so generally well fed, well clothed, well lodged, and well paid, as in the United States of America.

If we enter the cities, we find, that since the revolution, the owners of houses and lots of ground have had their interest vastly augmented in value; rents have risen to an astonishing height, and thence encouragement to increase building, which gives employment to an abundance of workmen, as does also the increased luxury and splendor of living of the inhabitants thus made richer. These workmen all demand and obtain much higher wages than any other part of the world would afford them, and are paid in ready money. This rank of people, therefore, do not, or ought not, to complain of hard times; and they make a very considerable part of the city inhabitants.

At the distance I live from our American fisheries, I cannot speak of them with any certainty; but I have not heard that the labour of the valuable race of men employed in them is worse paid, or that they meet with less success than they did before the revolution. The whale men indeed have been deprived of one market for their oil; but another, I hear, is opening for them, which it is hoped may be equally advantageous.

geous: And the demand is constantly increasing for their spermaceti candles, which therefore bear a much higher price than formerly.

There remain the merchants and shopkeepers. Of these, though they make but a small part of the whole nation, the number is considerable; too great indeed for the business they are employed in; for the consumption of goods in every country has its limits. The faculties of the people, that is their ability to buy and pay, is equal only to a certain quantity of merchandise. If merchants calculate amiss on this proportion, and import too much, they will of course find the sale dull for the overplus, and some of them will say that trade languishes. They should, and doubtless will, grow wiser by experience, and import less. If too many artificers and farmers turn shopkeepers, the whole quantity of that business divided amongst them, may afford too small a share for each, and occasion complaints that trading is dead; they may all suppose, that it is owing to the scarcity of money, while, in fact, it is not so much from the fewness of buyers, as from the excessive number of sellers that the mischief arises; and if every shopkeeper, farmer, and mechanic, would return to the use of his plough and working tools, there would remain of widows and other women shopkeepers sufficient for the business, which might then afford them a comfortable maintenance.

Whoever has travelled through the various parts of Europe, and observed how small is the proportion of people in affluence or easy circumstances there, compared with those in poverty and misery; the few rich and haughty landlords, the multitude of poor abject rack-rented, tythe-paying tenants, and half paid and half starved ragged labourers; and views here the happy mediocrity that so generally prevails throughout these States, where the cultivator works for himself, and supports his family in decent plenty; will, methinks, see abundant reason to bless Divine Providence for the evident and great difference in our favour, and be convinced, that no nation known to us enjoys a greater share of human felicity.

It is true, that in some of the States there are parties and discord; but let us look back, and ask if we were ever without them? Such will exist wherever there is liberty; and perhaps they help to preserve it. By the collision of different sentiments, sparks of truth are struck out, and political light is obtained. The different factions which at present divide us, aim all at the public good; the differences are only about the various modes of promoting it. Things, actions, measures, and objects of all kinds, present themselves to the minds of men in such a variety of lights, that it is not possible we should all think alike at the same time on every subject, when hardly the same man retains at all times the same ideas of it. Parties are therefore the common lot of humanity, and ours are by no means mischievous or less beneficial than those of other countries, nations, and ages, enjoying in the same degree the great blessing of political liberty.

Some indeed among us are not so much grieved for the present state of our affairs, as apprehensive for the future. The growth of luxury alarms them, and they think we are from that alone in the high road to ruin. They observe, that no revenue is sufficient without œconomy, and that the most plentiful income of a whole people from the natural productions of their country, may be dissipated in vain and needless expences, and poverty be introduced in the place of affluence. This may

be possible. It, however, rarely happens; for there seems to be in every nation a greater proportion of industry and frugality, which tend to enrich, than of idleness and prodigality, which occasion poverty; so that upon the whole there is a continual accumulation. Reflect what Spain, Gaul, Germany, and Britain, were in the time of the Romans, inhabited by people little richer than our savages, and consider the wealth they at present possess, in numerous well-built cities, improved farms, rich moveables, magazines stocked with valuable manufactures, to say nothing of plate, jewels, and coined money; and all this notwithstanding their bad, wasteful, plundering government, and their mad destructive wars; and yet luxury and extravagant living has never suffered much restraint in those countries—Then consider the great proportion of industrious and frugal farmers inhabiting the interior parts of these American States, and of whom the body of our nation consists, and whether it is possible that the luxury of our sea-ports can be sufficient to ruin such a country. If the importation of foreign luxuries could ruin a people, we should probably have been ruined long ago; for the British nation claimed a right, and practised it, of importing among us, not only the superfluities of their own production, but those of every nation under heaven; we bought and consumed them, and yet we flourished and grew rich. At present our independent government may do what we could not then do, discourage by heavy duties, or prevent by prohibitions, such importations, and thereby grow richer; if indeed, which may admit of dispute, the desire of adorning ourselves with fine clothes, &c. is not, by strongly inciting to labour and industry, the occasion of producing a greater value than is consumed in the gratification of that desire.

The agriculture and fisheries of the United States are the great sources of our increasing wealth. He that puts a seed into the earth is recompensed perhaps by receiving forty out of it; and he who draws a fish out of our waters, draws up a piece of silver.

Let us (and there is no doubt but we shall) be attentive to these; and then the power of rivals, with all their restraining and prohibiting acts, cannot much hurt us. We are sons of the earth and seas; and, like Anteus in the fable, if in wrestling with a Hercules we now and then receive a fall, the touch of our parents will communicate to us fresh strength and vigour to renew the contest.

An Egyptian Anecdote.

M. Savary, in his letters from Egypt (lately published), observes, that the Egyptian women, although generally tender and timid, become bold and ungovernable when the passion of love happens to take possession of them. Guards, locks, and bars, prove then but feeble obstacles to the violence of their desires. Impending death itself cannot prevent them from using every possible effort; and their efforts are in general successful. As an instance of this trait of their character, he gives us the following story.

Hassan, an old jealous Turk, having married a beautiful young Georgian hardly sixteen years of age, he was anxious to keep her

from

from being ſeen: but how feeble a barrier was this to all powerful love! The Turk was extremely rich, and maſter of a beautiful villa in the neighbourhood of Roſetta. He had a moſt magnificent garden about a quarter of a mile from that city, where he permitted the young Gemilé (this was the name of his wife) to walk of an evening, in order to enjoy the freſh air. Several ſlaves of both ſexes always attended her. The men were placed as centinels at the gates and along the walls, the women attended her within the garden. —The delightful walks of orange-trees had no charms for her; the ſoft murmuring ſtreams, the freſh verdure of the fields, the tender notes of the nightingale, only added to her melancholy. The flowers ſeemed to be deprived of their fragrance, and without reliſh ſhe taſted of the moſt delicious fruits. The pleaſures ſhe enjoyed in the company of her women ſerved only to increaſe her pain. One evening as ſhe was walking, veiled, and attended by her ſlaves, ſlowly along the banks of the river in her way to the garden, ſhe perceived an European, who had lately come to Roſetta. His dreſs*, ſo different from that of the Turks, made her ſoon particularly remark him. His countenance, adorned with the florid complexion of youth, as yet untarniſhed by the heat of the ſun, made a deep impreſſion on her heart; ſhe paſſed him ſlowly and dropped her fan †, that ſhe might have a pretence to ſtop for a moment. She attracted his attention, and his tender glances penetrated her heart. The air, the figure, the whole appearance of the ſtranger, made a deep impreſſion on her mind. The impoſſibility of ſpeaking to him, and the fear of never again ſeeing him, now opened to her eyes the miſery of her ſituation, and rendered her ſenſible of a paſſion, which, from the conſtraint in which ſhe lived, was the more likely to become ungovernable. As ſoon as ſhe entered the ſhady grove ſhe quitted the troubleſome crowd; and taking aſide one of her women in whom ſhe could place confidence, 'Did you obſerve,' ſaid ſhe, 'the young ſtranger? what vivacity in his eyes! what looks did he direct towards me! O my friend, my dear Zefté, I beſeech you go and find him; tell him that he muſt come to-morrow evening under the orange-trees which border the garden on the ſide of the wood where the wall is leaſt high; tell him I want to ſee him, to converſe with him; only let him be careful to avoid the notice of my unrelenting guards.' The meſſage was punctually delivered. The European raſhly promiſed; but the dangers to which he would be expoſed prevented him. The ſlave, diſguiſed like a merchant's wife, went in ſearch of him a ſecond time, and demanded of him why he had broken his promiſe. He made a thouſand excuſes, and fixed upon a diſtant day, in order that he might have time maturely to conſider the matter. Reflection got the better of his inclination; the dread of being empaled damped his courage; he came not to the appointment. Zefté again returned to him; and after many reproaches, told him of the paſſion her miſtreſs entertained for him, and the diſguſt ſhe had conceived at the old Haſſan. She deſcribed to him the charms, the beauty, and the misfortunes of a young woman torn from her parents, and ſold to a Barbarian. The young man,

* The Europeans may wear their own dreſs in Roſetta; but if they leave the city in that attire they run a riſk.

† The Egyptians carry fans made of feathers, ſpread into the form of a ſemicircle, in a wooden handle.

man, delighted with her deſcription, ſwore that the next day he would be in the arbour an hour after the ſetting of the ſun.

The beautiful Gemilé, always ſanguine though always deceived, had juſt come from the bath. Her long black hair, interſperſed with pearls, flowed down her back in graceful and luxuriant ringlets. She was perfumed with the moſt precious eſſences. A rich embroidered girdle ſurrounded her waiſt, and ſerved to faſten her ſingle veſtment; which, being of the fineſt and thinneſt texture, accommodated itſelf eaſily to her ſhape, and marked every contour with preciſion. She had laid aſide her veil, and wore a light Indian turban adorned with brilliants. Thus equipt, and blooming in all the graces of youth, ſhe yet feared that ſhe was not ſufficiently beautiful. She waited with impatience; one while ſhe walked on with a quick ſtep—then ſhe would ſuddenly ſtop, or wantonly ſtretch herſelf among the flowers. At the leaſt noiſe ſhe ſtarted, and caſt a wiſhful eye all around. The ſun had now diſappeared, the ſtars began to ſparkle; the night, ſo beautiful in that climate, the night, whoſe delicious coolneſs repairs the enervated ſtrength, and reſtores to the ſoul all its energy, had ſpread its ſable curtain over the creation, and deeply ſhaded the bower of the love-ſick Gemilé. Every breath of wind that ſhook the leaves of the trees extinguiſhed or reanimated in her breaſt hope and fear alternately. Uncertainty, the torment of lovers, made her ſuffer at once a thouſand ills.

The time for returning to the city was now come. She ſaw herſelf deceived for the third time. Fury took place of the ſentiments of affection—ſhe breathed nothing but vengeance; ſhe was upon the point of ordering the deſtruction of a perjured wretch; but her feelings prevailed over her vanity, and hope and deſire ſoon extinguiſhed her rage. 'No,' ſaid ſhe, 'that he may not die, go my dear Zeſté, go and carry to him the words of peace. Remove his fears, paint to him my love, that he may yet come and know the value of it.'

Zeſté returned to the European: ſhe calmed his alarms, repreſented in ſtrong colours the affection of her miſtreſs, and the happineſs ſhe offered him. The imprudent young man, incapable of reſiſting their ſeducing deſcription, again made new promiſes; but was ſcarcely left to himſelf when the image of an ignominious death again made him violate his raſh oaths. Patience itſelf has its limits; that of Gemilé laſted long. For nine months had ſhe ſolicited an interview with a man whom ſhe had only ſeen for a moment; ſhe had often excuſed him, although he little deſerved it; her unſucceſsful attempts only gave riſe to new ones; and ſhe could not bear to loſe the fruit of ſo much pains. One evening which ſhe had ſpent in tears, and in which ſhe had forgotten herſelf in the bower in thinking of him ſhe loved, and whoſe image for ever haunted her, the old Haſſan became tired of waiting for her, and treated her harſhly. The charm was broken; ſhe retired in a rage to her apartment—Deſpairing love at firſt dictated nothing but vengeance againſt the European, but afterwards ſoftened the rigour of the ſentence which Gemilé pronounced 'Liſten,' ſaid ſhe to her faithful Zeſté; 'repair to-morrow by the riſing of the ſun to the perfidious European, and tell him from me theſe laſt words: Stranger, when I ſaw you, I thought you poſſeſſed of ſenſibility, and wiſhed to beſtow my heart upon you. For nine months you have deceived me; you have

have made light of perjury. Take care *, your life is in my power, and I am enraged. To-morrow Haſſan ſets out for Faoué; it will be late before he returns: I ſhall paſs the day in the country. Come and receive at my feet your pardon, or a ſlave ſhall bring me your head. I ſwear by the holy prophet, Gemilé ſhall be revenged or appeaſed.'

Zefté faithfully reported the commands of her miſtreſs. The European now no longer deliberated. The death which promiſed him pleaſure appeared to him the moſt eligible; he made a preſent to the ſlave, and conjured her to calm the rage of Gemilé; and aſſure her he would not fail to be at the rendezvous ſoon after the ſetting of the ſun. Nevertheleſs he was not without his fears —Might not this be a ſnare laid for him? would ſhe not wiſh to puniſh ſo many repeated diſappointments? did a Turkiſh woman know the pleaſure of forgiving? or if ſhe did, would her wounded pride allow her? The hour at length arrived—his agitation increaſed——a thouſand thoughts diſtracted his mind; but it did not ſignify—go he muſt. The idea of a beautiful woman waiting for him fired his imagination, and hid the danger from his view. Having previouſly armed himſelf, he walked towards the wood till he reached the wall which divided him from the beautiful Georgian. His heart began to palpitate; and ſatisfied that no one ſaw him, he leaped over the wall into the garden. At his appearance two women ſtarted up and appeared frightened; he ſtood motionleſs. One of them (it was Gemilé) ſtretched out her hand to him and removed his fears. He walked towards her and fell proſtrate at her feet; ſhe kindly raiſed him from the ground, made a ſign, and her ſlave diſappeared. 'Stranger,' ſaid ſhe to him, 'why have you deceived me ſo long—you do not love me then?' 'Pardon, beautiful Gemilé, the fear which has prevented me till this moment; but I fall at your feet to make atonement for your wrongs.' She wiſhed to renew her reproaches, but they died upon her lips. She took the trembling youth by the hand, and conducted him into a thick bower of orange-trees. The ſilver moon enlightened the foliage; the verdant turf was ſtrewed with flowers; the delightful perfumes of the plants overwhelmed the ſenſes with inexpreſſible delight; the thin ſilken habit of the beautiful Gemilé hardly concealed her charms; the moments were precious; and hiſtory adds, that the two lovers knew well how to make uſe of them.

Some Particulars concerning the Life and Character of Captain Cook: *By* David Samwell, *Surgeon to the Diſcovery.*

Captain Cook was born at Marton, in Cleaveland, in the county of York, a ſmall village, diſtant five miles ſouth-eaſt from Stockton. His name is found in the pariſh-regiſter in the year 1729, (ſo that Captain King was miſtaken in placing the time of his birth in the year 1727). The cottage in which his father formerly lived is now decayed, but the ſpot where it ſtood is ſtill ſhown to ſtrangers. A gentleman is now living in that neighbourhood, with whom the old man formerly worked as a common day-labourer in the fields. However, tho' placed

* A Turkiſh lady can eaſily procure the aſſaſſination of a ſtranger, or even puniſh him capitally; her will is ſufficient.

placed in this humble ſtation, he gave his ſon a common ſchool-education, and at an early age placed him apprentice with one Mr Saunderſon a ſhopkeeper at Staith (always pronounced Steers), a ſmall fiſhing town on the Yorkſhire coaſt, about nine miles to the northward of Whitby. The buſineſs is now carried on by the ſon of Mr Saunderſon in the ſame ſhop, which I had the curioſity to viſit about a year and a half ago. In that ſituation young Cook did not continue long before he quitted it in diſguſt; and, as often happens in the like caſes, betook himſelf to the ſea.—Whitby being a neighbouring ſea-port, readily offered him an opportunity to purſue his inclination; and there we find he bound himſelf apprentice for nine years, in the coal trade, to one Mr John Walker, now living in South Whitby. In this employ he afterwards became mate of a ſhip; in which ſtation having continued ſome time, he had the offer of being maſter, which he refuſed, as it ſeems he had at that time turned his thoughts towards the navy. Accordingly, at the breaking out of the war in 1755, he entered on board the Eagle of ſixty-four guns; and in a ſhort time after Sir Hugh Palliſer was appointed to the command of that ſhip; a circumſtance that muſt not be paſſed unnoticed, as it proved the foundation of the future fame and fortune of Captain Cook. His uncommon merit did not long eſcape the obſervation of that diſcerning officer, who promoted him to the quarter-deck, and ever after patronized him with ſuch zeal and attention, as muſt reflect the higheſt honour upon his character. To Sir Hugh Palliſer is the world indebted, for having firſt noticed, in an obſcure ſituation, and afterwards brought forward in life, the greateſt nautical genius that ever any age or country has produced. In the year 1758, we find him maſter of the Northumberland, then in America, under the command of Lord Colville. It was there, he has been heard to ſay, that during a hard winter he firſt read Euclid, and applied himſelf to the ſtudy of aſtronomy and the mathematics; in which he made no inconſiderable progreſs, aſſiſted only by his own ingenuity and induſtry. At the time he thus found means to cultivate and improve his mind, and to ſupply the deficiency of an early education, he was conſtantly engaged in the moſt buſy and active ſcenes of the war in America. At the ſiege of Quebec, Sir Hugh Palliſer made him known to Sir Charles Saunders, who committed to his charge the conducting of the boats to the attack of Mount Morenci, and the embarkation that ſcaled the heights of Abraham. He was alſo employed to examine the paſſage of the river St Laurence, and to lay buoys for the direction of the men of war. In ſhort, in whatever related to the reduction of that place in the naval department, he had a principal ſhare; and conducted himſelf ſo well throughout the whole, as to recommend himſelf to the commander in chief. At the concluſion of the war, Sir Hugh Palliſer having the command of the Newfoundland ſtation, he appointed him to ſurvey that iſland and the coaſt of Labradore, and gave him the Grenville brig for that purpoſe. How well he performed that ſervice, the charts he has publiſhed afford a ſufficient teſtimony. In that employment he continued till the year 1767, when the well-known voyage to the South Sea, for obſerving the tranſit of Venus, and making diſcoveries in that vaſt ocean, was planned. Lord Hawke, who then preſided at the admiralty, was ſtrongly ſolicited to give the command of that expedition to Mr Alexander Dalrymple; but through the intereſt of his friend Sir Hugh Pal-

Pallifer, Captain Cook gained the appointment, together with the rank of lieutenant. It was ftipulated, that on his return he fhould, if he chofe it, again hold the place of furveyor in Newfoundland, and that his family fhould be provided for, in cafe of any accident to himfelf.

He failed from England in the Endeavour in the year 1768, accompanied by Mr Banks and Dr Solander, and returned in 1771; after having circumnavigated the globe, made feveral important difcoveries in the South Sea, and explored the iflands of New Zealand, and great part of the coaft of New Holland. The fkill and ability with which he conducted this expedition, ranked his name high as a navigator, and could not fail of recommending him to that great patron of naval merit, the Earl of Sandwich, who then prefided at the Board of Admiralty. He was promoted to the rank of mafter and commander, and a fhort time afterwards appointed to conduct another expedition to the Pacific Ocean, in fearch of the fuppofed fouthern continent. In this fecond voyage he circumnavigated the globe, determined the non-exiftence of a fouthern continent, and added many valuable difcoveries to thofe he had before made in the South Sea. His own account of it is before the public; and he is no lefs admired for the accuracy and extenfive knowledge which he has difplayed in that work, than for his fkill and intrepidity in conducting the expedition. On his return he was promoted to the rank of poft-captain, and appointed one of the captains of Greenwich Hofpital. In that retirement he did not continue long; for an active life beft fuiting his difpofition, he offered his fervices to conduct a third expedition to the South Sea, which was then in agitation, in order to explore a northern paffage from Europe to Afia: in this he unfortunately loft his life, but not till he had fully accomplifhed the object of his voyage.

The character of Captain Cook will be beft exemplified by the fervices he has performed, which are univerfally known, and have ranked his name above that of any navigator of ancient or modern times. Nature had endowed him with a mind vigorous and comprehenfive, which in his riper years he had cultivated with care and induftry. His general knowledge was extenfive and various: in that of his own profeffion he was unequalled. With a clear judgment, ftrong mafculine fenfe, and the moft determined refolution; with a genius peculiarly turned for enterprife, he purfued his object with unfhaken perfeverance:—vigilant and active in an eminent degree;—cool and intrepid among dangers; patient and firm under difficulties and diftrefs: fertile in expedients; great and original in all his defigns; active and refolved in carrying them into execution; thefe qualities rendered him the animating fpirit of the expedition: in every fituation he ftood unrivalled and alone; on him all eyes were turned; he was our leading ftar, which at its fetting left us involved in darknefs and defpair.

His conftitution was ftrong, his mode of living temperate: why Captain King fhould not fuppofe temperance as great a virtue in him as in any other man, I am unable to guefs. He had no repugnance to good living; he always kept a good table, though he could bear the reverfe without murmuring. He was a modeft man, and rather bafhful; of an agreeable lively converfation, fenfible and intelligent. In his temper he was fomewhat hafty, but of a difpofition the moft friend-

ly, benevolent, and humane. His person was above six feet high; and though a good-looking man, he was plain both in address and appearance. His head was small; his hair, which was of a dark brown, he wore tied behind. His face was full of expression; his nose exceedingly well shaped; his eyes, which were small and of a brown cast, were quick and piercing; his eye-brows prominent, which gave his countenance all together an air of austerity.

He was beloved by his people, who looked up to him as to a father, and obeyed his commands with alacrity. The confidence we placed in him was unremitting; our admiration of his great talents unbounded; our esteem for his good qualities affectionate and sincere.

In exploring unknown countries, the dangers he had to encounter were various and uncommon. On such occasions, he always displayed great presence of mind, and a steady perseverance in pursuit of his object. The acquisition he has made to our knowledge of the globe is immense, besides improving the art of navigation, and enriching the science of natural philosophy.

He was remarkably distinguished for the activity of his mind: it was that which enabled him to pay an unwearied attention to every object of the service. The strict oeconomy he observed in the expenditure of the ship's stores, and the unremitting care he employed for the preservation of the health of his people, were the causes that enabled him to prosecute discoveries in remote parts of the globe, for such a length of time as had been deemed impracticable by former navigators. The method he discovered for preserving the health of seamen, in long voyages, will transmit his name to posterity as the friend and benefactor of mankind: the success which attended it, afforded this truly great man more satisfaction than the distinguished fame that attended his discoveries.

England has been unanimous in her tribute of applause to his virtues, and all Europe has borne testimony to his merit. There is hardly a corner of the earth, however remote and savage, that will not long remember his benevolence and humanity. The grateful Indian, in time to come, pointing to the herds grazing his fertile plains, will relate to his children how the first stock of them was introduced into the country; and the name of Cook will be remembered among those benign spirits, whom they worship as the source of every good, and the fountain of every blessing.

Some Account of the Comte de Vergennes.

THE Count de Vergennes, formerly known by the name of *Chevalier de Vergennes* whilst he was ambassador at Constantinople, is the youngest son of a president in the parliament * of Dijon (which place answers to the rank of a judge in this country). His family name is *Gravier*, and his ancestors, for several generations, have ranked in the province amonst the noblesse de robe (gentlemen of the law). His eldest brother, who has lately been promoted to the rank of an ambassador to Switzerland, was himself president of the same court, till the pro-

* The idea of a British parliament differs very much. The one is entirely a political body, and the other is merely a court of judicature.

motion of his brother to the miniſtry of foreign affairs.

Mr de Vergennes received the firſt rudiments in politics from Mr de Chavigny his uncle, a man known in the beginning of this century as the firſt politician in Europe.—After having been employed in ſeveral embaſſies, Mr de Chavigny was conſulted by the French miniſtry in every occurrence where experience and knowledge were requiſite. Mr de Vergennes was brought up under the tuition of that celebrated negotiator, who died a few years ago at the age of 96. His nephew, Count de Vergennes, is now about 65 years old.

Count de Maurepas, who has lately been above ten years the firſt miniſter of France, after having been twenty-five years in exile, and before that twenty years a miniſter, was the boſom friend of Mr de Chavigny. He appointed Count de Vergennes to the reſidence of Treves (Triers), which was his firſt appointment; then to the diet of Ratiſbon; from whence he was recalled after his patron's diſmiſſion, but ſoon afterwards appointed to the embaſſy of Conſtantinople. Sunk in a kind of oblivion in the Turkiſh empire, Mr de Comte de Vergennes employed the time he paſſed there in ſtudy; and has been often heard to declare, that he is indebted to that kind of confinement for all his political knowledge.

The war between the Ruſſians and the Turks being of great conſequence to France, whenever there is any diſpute on the continent, Mr le Comte de Vergennes, at the breaking out of the late German war, embroiled ſo well the Divan and the Cabinet of Peterſburgh, and has left ſo good inſtructions to his ſucceſſors, that, ever ſince that time, the Divan has been entirely ſubſervient to the views of France, whenever ſhe has had occaſion to prevent the joint efforts of the Northern Confederacy againſt her allies. Three ſucceſsful attempts of Mr de Vergennes have ſtamped his plans with the admiration, if not the approbation, of all the world.

During his reſidence at Conſtantinople, Mr de Vergennes was united to a Grecian lady of great beauty and talents, by whom he has had two ſons, who are both in the military line.

At the end of fourteen years, whilſt Mr de Choiſeul was the firſt miniſter of France, the Count de Vergennes was recalled from Conſtantinople at his own deſire, and ſoon after choſen by that miniſter, who knew the extent of confidence that could be repoſed in him, to go to Stockholm, to detach certain men, by his political influence, from the intereſt of Ruſſia. This negotiation ſucceeded ſo well, that the moſt extraordinary revolution in the government of that country which we have witneſſed, was effected by that able negotiator's directions.

At the death of Lewis XV. the Count de Maurepas, who was called by the preſent King to aſſiſt him in the government of his kingdom, ſeeing he could not ſupport long his nephew, the Duke d'Aiguillon, as miniſter of foreign affairs, thought of Count de Vergennes to ſucceed to his department, and pointed him out to his ſovereign as the propereſt man to fill that high employment. The French monarch having an unbounded confidence in Count de Maurepas, though he had the firmneſs to reject the Duke d'Aiguillon, the Count's nephew, for whom he had a perſonal diſlike, cauſed a letter to be written to the Count de Vergennes, then at Stockholm, that he was appointed a Miniſter and Secretary of State for foreign affairs.

All the world has witneſſed, ſince

the promotion of Count Vecgennes to the miniſtry, the ſeveral negotiations which he has undertaken, and in which he has but too well ſucceeded for this country. The unfortunate revolution of America, and the diſmembering of our empire; the detaching Holland from our alliance, and effecting an union of the States General with France; ſhow Count de Vergennes's qualifications and talents for the high employment he fills in his country.

We need not remind our readers, that, by his being inſtrumental in the peace concluded between the Emperor and the King of Pruſſia, Count de Vergennes rendered thoſe ſovereigns neutral ſpectators of our unfortunate conteſt with America; that, by his exertions, the Turkiſh empire and Ruſſia have been twice prevented from going to war within theſe few years; that the Armed Neutrality was planned by that miniſter, and their commerce greatly protected by it during the war. The extent of the commercial concerns of France ſince Count de Vergennes's acceſſion to the miniſtry, is a farther proof of his great abilities: his pacific diſpoſitions, and his talents for inſpiring with the ſame diſpoſitions thoſe he negotiates with, are peculiarly remarkable.

Retired in a ſmall but neat houſe near Verſailles, Mr de Vergennes is conſtantly occupied in the duties of his office, and every day is in conference with each of the firſt clerks in the ſeveral departments intruſted to his care. Unawed by intrigue, he looks no farther than the line of his duty to remain in place; and with all its ſtrength, a renowned party at the French court has not been able to leſſen him in the opinion of his ſovereign.

It has been obſerved, that Mr de Vergennes is rather ſlow in buſineſs: but when it is conſidered that that ſlowneſs is perhaps the cauſe of his conſtantly keeping to buſineſs, and that his perſpicacity to judge is the reſult of mature deliberation, that defect itſelf will appear as a qualification in a place of that conſequence.

Healthy, ſtrong in conſtitution, exceedingly temperate, Mr le Comte de Vergennes rides and walks every day for above two hours, and devotes all the reſt of his time to buſineſs, or to the private enjoyments of domeſtic life. His circle of acquaintance, which might be the moſt extenſive in the kingdom, is exceedingly circumſcribed by his own choice; and that indefatigable man is ſeldom to be ſeen any where but at his own houſe or office. The miniſter with whom he is upon the moſt intimate footing is the Miniſter of Finance (Mr de Calonne), being himſelf the ſuperintendant of the Counſel of that department. With the other miniſters, Meſſrs de Caſtries and de Breteuil, he is upon a very cool footing. It may even be ſaid, that, in reſpect to the laſt, their diſpoſitions are in ſome degrees hoſtile; the Baron, on account of the neutral part Mr de Vergennes took in Cardinal de Rohan's affair, having been exceedingly offended. But Mr de Vergennes fears no enemy, and his royal maſter liſtens to no reports either againſt him or againſt Mareſchal de Caſtries, looking upon them both as the moſt honeſt men he could put at the head of his councils. This diſcrimination of the French monarch is equally honourable to his Majeſty and the two miniſters who have the confidence of their ſovereign.

Account

Account of the Lepus Pusillus, Tarantula, *and* Cervus Pygargus; *from the Descriptions by the Russian Philosophers.*

OF all the little quadrupeds of Russia that live in the desarts, the prettiest and most singular is the *dwarf hare, lepus pusillus*, which is no larger than a rat, and yet has all the characters and nearly the colour of the common hare. This little animal lives solitary in places covered with bushes and abounding in plants, where it burrows in the ground, having formed a pretty deep hole, with one or more entrances. Here it lies hid during the day, and ventures abroad only towards the dusk in quest of its food. In the evening and at sun-rise it utters a loud cry, very much resembling that of the quail, and which is heard several miles off. It inhabits the borders of the river Wolga. Few of the country people are acquainted with it, or know from what animal the cry proceeds which is so frequently heard over all the country at the approach of evening. The female brings forth about five or six young towards the end of May, which are quite naked and blind for several days, though tolerably big, and their growth afterwards is very rapid. These animals during winter make little galleries in the turf below the snow, for the purpose of procuring their food. In summer they prefer the leaves of the *cytisus hirsutus*, and other succulent plants, to any other nourishment: Their dung notwithstanding is exceedingly dry, and resembles small shot or grains of pepper. This is the surest of all indications for finding the burrow of the animal; for it generally deposites its excrement in heaps in the neighbourhood of its hole.

There is a remarkable species of *tarantula* found also on the southern side of the Wolga. The holes of this insect are found in fields of a clay soil, and are often two feet deep, dug nearly perpendicularly by the animals themselves in unploughed land. They come forth at night to seek their prey. They do not seem to differ in any respect from the famous tarantulas of Italy, though they sometimes exceed them in size; for they fill the whole capacity of the entry to their holes, though a man's thumb may be easily introduced into them. However, in spite of this resemblance to the spider of Tarentum, the dangerous effects of this insect's bites are unknown in these southern countries, although the children divert themselves with dislodging them from their holes, and drawing from them the long threads they are furnished with, by which they often receive very painful bites. Mr Pallas himself was bit by one of these insects; and the Kossac he employed to catch these and other animals for him, was bit till the blood came; but the only bad consequence that followed was a pretty painful swelling for a few days.

When this spider finds himself deprived of every means of escape, he stops short, blows himself up, and squirts from his back, as from a syringe, a white liquor to the distance of four feet. The Kossacs assured Mr Pallas, that this liquor had shown very venomous effects on a woman who, in digging her garden, had irritated with a stick one of these spiders, which immediately discharged its liquor on her arm. This was soon followed by swelling, inflammation, and intolerable pain; insomuch that fatal consequences would probably have attended the accident, if speedy assistance had not been obtained.

The remedy which is considered as the most efficacious against the tarantula

rantula is the animals themselves. They are plunged alive into oil, and there preserved for use. The method is merely to rub them on the part bitten or besprinkled; and the cure follows without having recourse to music.

M. Lepechin having put about twenty of them into a crystal bottle, they immediately endeavoured to free themselves from captivity by weaving a ladder of spiders web, on which they mounted to the top of the bottle. While each attempted to gain the mouth, they obstructed one another's passage, which occasioned a very cruel battle. The wounded and the conquered sought safety by flight, but were pursued with the greatest inveteracy by the conquerors, who ceased not till their enemies were left dead upon the field. The victorious tarantulas did not stop here, but, like the ancient anthropophagi of America, devoured the dead bodies of the vanquished. Neither did the war itself terminate here; it began again among the survivors, and continued till one only was left to claim the victory.

It is said that the black sheep are the avowed enemies of these spiders, and that they pursue them in their holes by scraping the earth away, and devour them with avidity. It is for this reason that these sheep are held in great veneration by the Kalmucs, who exceedingly dread the tarantulas; insomuch that they never pitch their tents in places where these insects are found, but remove to a distance, however fatigued they and their cattle may be with their journey.

That species of antelope called by Pallas the *cervus pygargus*, inhabits the plains near the Wolga, and the rising grounds that are covered with shrubs. They sometimes go in herds: the females bring forth about the beginning of May; and as the young remain several days before they are able to support themselves on their legs, they are often taken by the country people. They are easily brought up, and become so tame that they follow every where, even across rivers, the person who tends them, and are accustomed to come when he calls. When they are pretty well grown, they seek their food, not only round the houses, but stray into the fields, and attach themselves chiefly to such plants as are rough or bitter to the taste; and never fail to return home in the evening. The flesh of these animals, while young, or when they are in their wild state, would be greatly preferable to that of the roe, if it did not often acquire a strong taste of wormwood, which is their favourite food; but this taste leaves it when cold after having been roasted. The old ones are infested with a species of vestrus or gad-fly (*vestrus antilopum*) that lays its eggs on their back, where they are hatched, and produce a worm nearly as thick as one's finger.

The organ of sight is imperfect in these animals, the pupil of the eye being obscured by four spongy protuberances that rise upon the iris. Perhaps nature meant by this structure to obviate the effects of the glare of light to which they are exposed in the desarts they inhabit; but she hath amply recompensed them in the delicacy and strength of their organ of smell. This sense is so exquisite in these animals, that when the wind blows towards them, they can perceive by it a man or wild beast at several miles distance. One thing very remarkable is, that the antelope, which seems to have been formed for running with the greatest speed, and on which nature has bestowed a tracheal artery of near two inches in diameter, very large lungs and wide nostrils formed of broad membranes, is nevertheless sooner put out of breath than almost any other animal.

Account

Account of the Springs of Asphaltum and Sulphureous Lakes, examined by the Russian Philosophers. From the History of their Travels.

THE first remarkable spring of asphaltum on the borders of the river Sock, is situated in a mountainous country, in the neighbourhood of a little brook on the declivity of a hill, which seems to be the highest in that country. It is encompassed with birch trees that grow in a rich black soil. The spring has been cleared, and a sort of reservoir formed of three feet in diameter and as much in depth. The water increases in this reservoir without any sensible motion, and gently glides into the brook that passes near. This spring does not freeze even in the hardest winters, though its heat very little exceeds that of the atmosphere; but if a storm of snow happens to cover it, the vapours that exhale from it soon form to themselves a passage through the snow.

The water is covered in the little basin we have mentioned with an asphaltum of a black colour, very tenacious and adhesive, and of the consistence of pitch. This when taken off is renewed in a few days. The whole cavity of the spring is inlaid with this asphaltum, and the stratum of earth in which that cavity is dug, and which probably extends a great way into the mountain, is entirely penetrated with it. When the surface of the water is quite cleared of the asphaltum, it is soon covered with an exceeding fine petroleum, very strong and penetrating; which, tho' in small quantity, very readily takes fire on the surface of the water when taken out of the basin.

The water itself, as appears by experiment, is charged with some inflammable particles; it tinges the solution of tournesol red, and preserves the taste and smell of asphaltum in the highest degree. It is used by the Tartars as a gargarism in diseases of the mouth and throat; and the petroleum is regarded as a valuable domestic remedy, especially for green wounds, which it speedily cures. They make an ointment of it with butter, which is of singular service in ulcers. They also use it internally, boiled with milk, in cholics and other diseases of the bowels. The asphaltum is of such a penetrating nature, notwithstanding its tenacity, that a very useful varnish might be made of it for preserving wood from rotting, or ships at sea from the worm.

The same mountain also contains sulphur; for the waters of the brook we mentioned above, which take their rise from it, have a strong smell of liver of sulpur.

That part of the country through which the river Sock takes its course, is remarkable for the number and abundance of its sulphureous springs. Two of these are situated near one another in a mountainous country and a moist soil. The largest has the appearance of a small lake, and is from twenty to twenty-five fathoms long, about eight fathoms broad, and nearly two feet deep. Its water is exceedingly sulphureous, deposites at the bottom a quantity of calcareous and sulphureous matter, and has a very strong smell. There is, in a sort of creek in this little lake which never freezes in the severest winters, a very abundant spring, which bubbles as it issues, and brings with it a grey substance resembling ashes. The inhabitants of the country use these sulphureous waters to cure them of the itch and other cutaneous diseases.

Another sulphureous lake, of about sixty fathoms long and forty-five broad, is situated at the foot of a calcareous mountain, and occupies a hollow surrounded with birch trees. The aspect of this is terrible, and the

the ſtench it exhales, which ſmells like rotten eggs or liver of ſulphur, is felt at the diſtance of three miles, which makes its neighbourhood exceedingly diſagreeable. It has no ſenſible motion, and never freezes: Accordingly when M. Pallas viſited it on the 15th of October 1768, he found its heat exceeded that of the atmoſphere thirty degrees; ſo that in the time of froſt there is always a very viſible vapour on the top of this lake. Its waters are very clear, and one might eaſily judge of the depth if the bottom were not totally covered with an ugly blackiſh ſubſtance, of a line in thickneſs, like the ſkin of an animal grown putrid. It is generally of an olive colour or a greeniſh black, very diſagreeable to the eye. It is compoſed of filaments, for the moſt part running parallel, and ſhining through the ſurface, which is very ſmooth. It certainly belongs to the vegetable kingdom; and in places where it envelops fragments of putrid vegetables, there is found between them a ſubſtance of a very ſulphureous nature, of a pale red colour, of the conſiſtence of pap.

This lake diſcharges itſelf by a channel of about ſix feet deep, and from two to four fathoms broad. It is in this channel that the waters of the lake depoſite the calcareous and ſulphureous particles with which they are impregnated in the form of a white jelly, bordering ſometimes on a yellow colour. The fine ſtrata of this ſubſtance, which are formed ſucceſſively on the bed of this channel, are very diſtinct, particularly on thoſe pieces of wood which are detained at the bottom; they are ſometimes an inch thick. Notwithſtanding this, the water of the lake runs over the channel, at firſt without loſing its tranſparency, but after having paſſed a ſpace of ſeventy-ſix fathoms, it becomes whitiſh, and then reſembles what is called *lac ſulphuris*.

The ſediment we have juſt mentioned takes a very ſmooth ſurface, and is mixed with the vegetable matter above deſcribed. It preſents to the view a very ſingular phenomenon, conſiſting of little tufts like pencils, compoſed of ſimple threads, the fineſt that can poſſibly be imagined, and as white as milk; but there is not to be diſcovered in them any ſenſible organization, not even with a microſcope, and they never exceed three lines in length. Theſe tufts wave in the water like the delicate river Confervas, which they exceedingly reſemble; and yet they muſt certainly be formed of the ſulphureous matter with which the water is impregnated, otherwiſe they would ſoon be quite covered, and entirely disfigured with it, like the other extraneous bodies found at the bottom of the channel.

All theſe matters depoſited by the water are nothing but ſulphur combined with the calcareous particles which the water has carried along; and they ſeem to have formed an imperfect liver of ſulphur, which manifeſts itſelf ſufficiently by its properties and ſmell.

At ſome diſtance from this lake is a ſulphureous ſpring in its natural ſtate, forming, in a marſhy bottom, a ſort of ditch of moderate extent. The waters in this never freeze, and have no outlet, probably loſing themſelves in the neighbouring ſwamps. They very diſtinctly bubble up from a ſoil like aſhes, and contain more calcareous particles than thoſe of the great lake, having a ſtrong ſmell of ſulphur. They alſo depoſite a white matter like cream, much impregnated with the ſame ſubſtance; and the moſſes on the bank are covered with a browniſh incruſtation, which has an agreeable effect. But the moſt remarkable appearance is a ſubſtance

which

which ſettles upon the twigs of trees or ſhrubs that fall into the water. It conſiſts of a pretty firm jelly, about half an inch thick, of a ſhining brown colour, and fringed on the outſide, which gives it the appearance of a ſea ſponge. Its ſurface is covered with a very thin coat of the white ſediment produced by the ſulphur. This ſingular matter ſeems indeed to belong to the genus of *ſpongia*; it ſhrinks conſiderably in drying; and when burnt, its ſmell betokens its relation to the animal kingdom.

The calcareous ſtone that forms the bed of the river here is alſo remarkable. It is a conglomeration of ſmall hollow bodies, hardly bigger than poppy ſeeds; but theſe, when attentively examined, are nothing but very ſmall ſnails all of the ſame ſhape and ſize.

All theſe ſulphureous ſprings and lakes are formed in the ſame diſtrict with the ſprings of aſphaltum, or at leaſt in its neighbourhood, and take their riſe from the ſame chain of calcareous mountains. If we ſuppoſe that there oozes from the cavities of theſe mountains, ſome portion of petroleum, which we know to be one of the principal conſtituent parts of aſphaltum; that this petroleum, after being united with water, charged with the alkaline earth of the calcareous ſtone, penetrates to the native ſulphur depoſited in the cavities; that this ſulphur is afterwards diſſolved by the oily particles of the petroleum by means of a moderate degree of heat, which may eaſily happen in the boſom of mountains ſo filled as theſe are with inflammable matter; that by the effect of this heat, which muſt increaſe in propoſition as the ſolution takes place, the calcareous earth penetrates the ſulphur freely; it will conſequently form a liver of ſulphur, which the waters will continually bring along with them as they emerge.

The white ſediment is probably owing to a precipitation of ſulphur diſengaged from the liver of ſulphur by the operation of an acid ſalt contained in the water: this acid ſalt exiſts in every bitumen, and in the preſent caſe has been ſeparated from the oleaginous particles at the time of the mixture of the petroleum with the ſulphur; but after having been carried along by the water into the lake, it has produced this precipitation of ſulphur, and formed the white ſediment. From this precipitation effected by an acid proceeds the ſmell of liver of ſulphur, which makes the neighbourhood of theſe lakes ſo diſagreeable.

The little pencil-like tufts formed on the ſurface of the ſediment muſt be conſidered as a cryſtallization, proceeding from the re-union of the volatile ſulphureous acid with the alkali. We know that the neutral ſalt prepared in this manner differs from vitriolated tartar by a ſimilar cryſtallization, that is, either diſpoſed in tufts or reſembling plumes or ſhrubs.

The grey ſubſtance like aſhes that iſſues from the ſpring in bubbles, ſeems to be the earthy part of the petroleum depoſited in the form of a caput mortuum, after its oily particles have combined with the mixture that forms the liver of ſulphur, and its ſaline particles have been carried by the waters to the lake.

Cattle are very fond of the waters of theſe ſulphureous ſprings, and are always in good heart after having drunk them.

Vindication of Dr Gillies's *Style.*

FEW works of the present age have excited, both at home and abroad *, a greater share of public attention than Dr Gillies's History of Ancient Greece. The praises of his admirers have perhaps exaggerated his merit; and he has doubtless been too much depreciated by the censure of his detractors. As an author, he may rejoice that his book has not been allowed to follow the *fallentis semita vitæ*, which, tho' the best for a man, is the worst for his works. With such pretensions to originality, and such ambition to please, it was impossible that this performance should not excite very different sentiments, not only in friends and enemies, but even in impartial critics of different tempers and dispositions. In the *Edinburgh Magazine* for April 1786, an anonymous writer, who forbears to dispute the principal merit of this historian; who allows the utility of the attempt to interweave the scattered threads of Grecian story into one connected narrative; and who admits the favourable opinion given in other monthly publications of Dr Gillies's plan, and the diligence with which he has laboured it; attacks, with great severity, the Doctor's style, as over-refined, affected, nerveless, and prostituting the boldest and most poetical figures of speech. As discussions of this kind are useful when they refer to the works of a well-known and generally approved writer, I, who entertain a very different opinion of Dr Gillies's style, shall follow the critic step by step, and examine, with the strictest impartiality, how far his animadversions are just.

1. The prostitution of the boldest and most poetical figures of speech. As Homer, designing an hero by some of his distinguishing qualities, instead of simply saying Hercules, says the might of Hercules; so, according to Dr Gillies, 'the son of Clinias is allied,' not to Pericles, but by some Platonic affinity, 'to the eloquence and magnanimity of Pericles.' To answer this observation, I shall cite the passage as it stands connected, p. 60/. 'Alcibiades had not yet reached his thirtieth year, the age required by the wisdom of Solon for being intitled to speak in the assembly: but every advantageous circumstance of birth and fortune, talents, natural and acquired accomplishments of mind and body, pleaded an exception in favour of this extraordinary character; which, producing at once flowers and fruit, united with the blooming vivacity of youth the ripened wisdom of experience. His father, the rich and generous Clinias, derived his extraction from the heroic Ajax; and had distinguished his own valour and patriotism in the glorious scenes of the Persian war. In the female line, the son of Clinias was allied to the eloquence and magnanimity of Pericles, who, as his nearest surviving kinsman, was entrusted with the care of his minority,' &c.

When this passage is fairly laid before the reader, I am persuaded, that every man of taste will consider what the critic condemns as a fault as a beauty of a very high order; a beauty justified by the example of Homer, and conformable t[illegible] strict rules of literary composition, or rather to those principles of nature on which all rules must be founded. In de-

* We have heard that translations of this work are already publishing in the French, German, and Italian.

describing the advantages of Alcibiades, which enabled him to act so illustrious a part in the Republic, it would have been less forcible to say simply, that he was allied to Pericles, than to distinguish those qualities of Pericles which rendered this alliance important, viz. his eloquence and magnanimity.

2. The critic observes, that if on some occasions Dr Gillies uses expressive words with too great freedom, on others he neglects to use them when he ought. 'The ardent passion of Paris for beauty enabled him to brave every danger.' The critic has not fairly quoted this passage: it runs thus, p. 31. 'Tho' a soldier of no great renown, Paris had strongly imbibed the romantic spirit of gallantry which prevailed in the heroic ages, and was distinguished by an ardent passion for beauty; which, notwithstanding the general softness of his unwarlike character, enabled him to brave every danger in pursuit of his favourite object.' On this sentence the reader's feelings, if he has justice and candour, will be a sufficient comment, since he must perceive, at first sight, that the critic, in his eagerness to find fault, has destroyed the force of the word 'enabled,' by leaving out the words 'notwithstanding the general softness of his unwarlike character.' Of what character must that man be, who mutilates an author's words, and then renders him answerable for faults which are only to be found in his own ill-natured and false misrepresentation?

3. According to this critic, Dr Gillies's style is every where enfeebled by tautology. The first example of this are the expressions, 'merited fame and well-earned honours.' I answer this criticism by asking, whether 'all fame be merited, and whether all honours be well-earned?' Before accusing Dr Gillies of tautology, the critic should have known what tautology is.

4. But we are not offended by tautology and affectation alone; the same rage for ornament betrays him into downright nonsense. Speaking of Anacreon's poems, he says, there may be discovered in them an extreme licentiousness of manners, and a singular voluptousness of fancy, extending beyond the senses, and tainting the soul itself. The critic asks, Now, what sort of extreme licentiousness, &c. does not extend beyond the senses, and taint the soul itself? Dr Gillies is not concerned in this question, since he denies not that all licentiousness, &c. extends beyond the senses, &c. and only asserts, that Anacreon's did so; adding, with propriety, the last circumstances, to represent the voluptuousness of an old man whose passions had not subsided by age, but were excited by a corrupt fancy rather than roused by the tumult of the senses.—The critic proceeds to give a false citation, on which he comments: 'these weapons improve the courage as well as the vigour of the soldier.' 'No classical bigot having, I believe, dreamed of any peculiar charms in weapons of antiquity, this must be a new discovery; and Dr Gillies, in order to complete it, would do well to prepare a memoir for the French academy, pointing out those qualities in the Greek swords and spears, which render them more favourable to courage and vigour than the bayonet of the European, or the tomohawk of the Indian.' The passage fairly cited from p. 206, runs thus: 'It was a general boast, that one Grecian could conquer ten Persians; and the suggestions of reason tend to confirm the evidence of history. In the battles of the Greeks and Persians, victory was not obtained by the mechanical exertions of distant hostility. The contest was decided by the point of the sword

and ſpear. Theſe weapons require activity of the limbs, ſteadineſs of the eye, and dexterity of the hand. They improve the courage as well as the vigour of the ſoldier,' &c. Dr Gillies does not, like the critic, inſtitute a compariſon between the ſpears of the Greeks and the tomohawks of the Indians; but, comparing the mode of fighting among civilized nations in ancient and modern times, he affirms, that the uſe of the ancient weapons, when every man was cloſely buckled to his antagoniſt, has a more direct tendency to produce perſonal courage than the uſe of firearms. As to the ſword and bayonet of the moderns, he proves, from the greateſt military writers of the age, that they are rarely employed in action; and never at all employed by the Germans, the beſt diſciplined troops now in the world.

5. The other criticiſms of this good-natured writer may be anſwered by a ſingle obſervation. He accuſes Dr Gillies of falſe taſte by an indiſcriminate profuſion of the moſt forcible epithets which language affords. The epithet 'inimitable' particularly offends the critic. Dr Gillies, Vol. I. p. 211. uſes the phraſe, 'inimitable charms of the fancy.' In Vol. II. at the diſtance of many hundred pages, he uſes the phraſe, 'inimitable qualities of a virtuous prince.'—Theſe paſſages are brought together, and the critic ingeniouſly laments, that detached ſentences cannot give a proper notion of this defect, viz. the frequent recurrence of too forcible epithets. And again, having collected into one ſentence from many hundred pages, ſome few expreſſions which he judges improper, although all of them are juſtified by the beſt authorities in the Engliſh language; he ſays, he is afraid that theſe deformities will loſe much of their effect by appearing ſeparately. In Dr Gillies's Hiſtory they are ſeparated at great intervals; in the criticiſm only they are conjoined. This obſervation muſt have ſtruck the critic, if reſentment or envy did not ſometimes deprive men of common ſenſe.

A Friend to injured Merit.

Sketch of the Origin and Progreſs of Dramatic Poetry in Germany.

THE following is a ſhort abſtract of a diſſertation prefixed to *Theatre Allemande*, or French tranſlation of ſome of the beſt German dramatic pieces.

In this diſſertation we learn, that before the tenth century no traces of dramatic poetry are to be found in the literary hiſtory of Germany. Thoſe which appear in the three ſucceeding ages are obſcure and ambiguous. In the year 1322, the clergy of Eiſenach exhibited publicly in (what they called) a pretty ſhow, the *parable of* the *ten virgins;* on which occaſion, the fate of the *five fooliſh ones* threw Frederic Marquis of Miſnia into a violent paſſion, which was followed by an apoplexy, of which he died upon the ſpot. It was common in the ages of barbariſm to bring upon the ſtage religious ſubjects, and particularly the remarkable events recorded in ſacred hiſtory. Of this practice our author gives us ſeveral very abſurd and laughable ſpecimens, from the German dramatiſts of the fifteenth and ſixteenth centuries, which he conſiders as the *firſt period* of the German theatre. During this period, Hans Sachs, a ſhoemaker of Nuremberg, compoſed ſeventy-ſix come-

comedies and fifty-nine tragedies, which are ſtill extant, in five enormous folio volumes. The diſpute between the Romaniſts and Calviniſts furniſhed materials for dramatic compoſitions at the dawn of the Reformation; and the former more eſpecially vented their polemic ſpleen in this manner. Luther and Calvin were expoſed to popular hatred or ridicule in tragi-comedies and farces; and though the Proteſtants were leſs diſpoſed than their adverſaries to ſupport their cauſe, by ſuch methods of attack and defence which they deemed inconſiſtent with the gravity of religion, yet they ſometimes brought the Roman Pontif upon the ſcene, with a fool's cap on his ghoſtly noddle; and if ridicule could ever be a teſt of truth, it had a large field for the diſplay of its powers in the Vatican.

On this occaſion our editors have imparted to the public, in their preliminary diſſertation, a literary anecdote which is new to us; and which, tho' it may not be true in fact, carries nevertheleſs ſtrong lines of probability. They tell us, that Dr Swift drew the plan of his *Tale of a Tub* from an old German romance, of which the ſubject is as follows: 'A certain king named *Emanuel* had three ſons, Pſeudo-Peter, Martin, and John; of whom the eldeſt travelled into Italy, the ſecond into Germany, and the third into Switzerland. During their abſence the father dies, after having made a *will;* in which he leaves his kingdom to his three ſons, and preſcribes to them the rules and method they were to follow in governing their ſubjects. The eldeſt ſon, on his return home, takes poſſeſſion of the kingdom, as if it belonged to him alone, treats his ſubjects with the greateſt cruelty, and ſhows no regard to his father's will. Soon after this Martin returns, and, ſhocked at the repeated acts of violence committed by his brother, he accoſts him with the moſt ſerious remonſtrances, which Pſeudo-Peter treats with indignation and contempt. In the midſt of this conteſt, the youngeſt brother arrives from Switzerland; and, inſtead of accommodating matters, puts all into confuſion by his impetuoſity and petulence; at one time rejecting the teſtament as null and void, and at another interpreting its contents in the ſtrangeſt manner. Finding, however, that this turbulent method of proceeding only ſerved to prolong the conteſt, he bethought himſelf of an expedient for deciding it; this was, to dig up the body of their deceaſed father, and ſet it up as a mark at which the three brothers were to ſhoot ſucceſſively, in conſequence of a previous agreement, that he who touched it neareſt the heart ſhould be the ſole poſſeſſor of the diſputed kingdom. Pſeudo-Peter conſented to this propoſal, but it was oppoſed by Martin, who reſpected his fathers remains; and hence the conteſt became more violent than ever. Martin's generous oppoſition to the propoſal of his brothers rendered him the object of their averſion, and they perſecuted him with unrelenting cruelty: but by an act of divine juſtice, the deceaſed father was exhibited in a formidable apparition to his three ſons; and chaſtiſing the eldeſt and the youngeſt with cruel torments, rewarded the filial affection of Martin, by putting the crown upon his head.'—The moral of this fiction, which is a keen ſatire againſt the Romaniſts and Calviniſts, is evidently ſimilar to that of the teſtament in the Tale of a Tub. Swift *may* have taken the hint from this farce; or, as wits jump, he may have conceived a ſimilar plan in his own droll fancy. *Utrum horum, mavis accipe.*

The *ſecond period* of dramatic

poetry

poetry was introduced by Martin Opitz of Boberfield, the first German bard who felt the sublime beauties of Grecian and Latin poesy, and attempted to transplant them into his own language. In the year 1615 he translated the *Trojan Women* of Seneca; and in 1636 the *Antigonus* of Sophocles. In correctness and elegance his style was so much superior to that of his predecessors, that he was called the father of the German drama; but his example was not followed by his successors. They preferred the affected tawdry ornaments of the Italian poets to the noble simplicity of the ancients; they were perpetually either fermenting in froth and bombast, or falling into burlesque; and in many of their tragedies Harlequin acts a principal part.

When Germany had laboured for more than a century under the just reproach of bad taste and ill-directed genius, Gottsched, who was a philosopher, a grammarian, and a critic, and held an eminent rank among men of wit and letters in *his* day (until better days came, attempted to reform the German theatre; and here begins the *third period* of the German drama. Gottsched was a correct writer, but he had not that warmth, nor that force of genius, which produce the pathetic and the sublime. He translated several pieces of Corneille, Racine, and Moliere, and seemed zealous to form the German theatre upon the model of the French. But this would not do with the grave and energic Teutons; and though Gottsched was seconded by a part of the nation, who, for a while, considered him as an extraordinary genius, yet there was always a predominant party against him, who looked upon the bold and free spirit of the English drama as most suited to the genius of the Germans, and who therefore took Shakespeare rather than Racine for their model. The consequence of this contest was, for some time, that several German dramatists imitated the French stage, others the English; some, with certain ristrictions, followed both, and attempted a mixture of English energy and pathos with French elegance and precision. Thus the dramatic taste fluctuated in Germany under the influence of different models. It is not yet perhaps arrived at a fixed state of consistence; but as imitation is daily giving place to invention and genius in that country, and the German bards are getting out of their leading-strings, we may soon expect to see the national character, and the high improvements it has of late years received from the rapid progress of taste and *true* science, stamped on more original lines on the dramatic productions of the German poets.

Account of the Manners and Customs of the Kosacs. From the Travels of M M. Pallas *and* Gmelim.

THE Kosacs of the Don are descended from a Russian ancestry, who settled some centuries ago * in the habitations abandoned by the Tartar Kosacs. They speak no other language than the Russian; which the people of distinction use in all its purity. It is only among the common sort that a mixture of the Malorussian is perceived. The physiognomy of the Kosacs is likewise Russian, though a good deal of the Tartarian is often discernible. Their country having formerly been in-

inhabited by a race of that people, the mixture of the two, which muft naturally influence the features of the face, is confpicuous in many refpects. Even at this time it is no rare thing to meet with a phyfiognomy half Kalmuc and half Kofac: And amongft the complaints exhibited by the Kofacs againft their neighbours, they reproach them, not without foundation, it muft be confeffed, that they feduce their women to illicit connections with them, and by that means corrupt the blood of the Kofacs *; to which likewife it cannot be denied, that their volatile females difcover no great repugnance or diflike. Nor does it unfrequently happen that the Kalmucs of either fex, who have fubmitted to the Ruffian government, contract marriages in due form with the Kofacs.

The people of the Don are, for the moft part, of a ftrong and robuft make, of a middling ftature, but with large fhoulders. The common people wear a long beard, and hold it in great veneration; but perfons of diftinction fhave themfelves, and keep only muftachios. The clothing of the men, when at home, differs in nothing from the garb of the Maloruffians. Their caps are garnifhed in fummer and winter with fheepfkin. The married women wear on both fides of their head-drefs a long upright horn, generally more than a foot high, fomewhat bent forwards at the upper extremity; others wear a fquare cap of unequal fides. The colour of the head-drefs varies; but the moft common are red or brown. The girls wear nothing on their heads, or, if they do, it is only a broad ribbon of two or three different colours, fet off with coral beads, fmall pieces of filver money, or copper copeeks, according to the means of the wearer. On each fide of this band is a pendant narrow ribbon, furnifhed with fimilar ornaments. When they walk, thefe ftrings put in motion make fuch a noife as to announce at a good diftance the approach of a Kofac girl. The long open robes of the women in general only differ from the others in that refpect, and in being faftened to the waift by a linnen girdle or a ribbon. The breeches that all the women wear are very large and ample, reach down to their very heels, and are ordinarily of fome coloured linnen. Their necks are adorned with a necklace of four, fix, or more rows of coral beads, or little fhells, with filver money, or bits of tin before, and terminated by two or more croffes. It is on holidays and Sundays that they difplay their greateft finery; at other times they are moft commonly very badly clothed, go barefoot, and the head covered with coarfe cloths.

The Kofacs have no other religion than that of the Greek church, which they obferve even to the minuteft part of the ritual. Their burials and marriages only differ from thofe of the Ruffians in certain practices which feem peculiar to them. The young man goes to his betrothed mounted on a horfe with little bells affixed to the harnefs; the noife of which gives notice to the fair one of the approach of her future fpoufe. Thefe

* La Motraye, a traveller of much eftimation, evinces great furprife at having found, nearly under the fame meridian, and in the fame air, the Circaffians, the moft beautiful people of the world, in the midft of Nogayians and Kalmucs, who are very monfters in uglinefs. That perfection and beauty of nature, which appears even in the horfes of the Circaffians, exactly the reverfe of the fame animals amonft the Nogayians and Kalmucs, added much to the wonder and aftonifhment of the fagacious traveller. This obfervation, which appeared to me very ftriking, feems to prove, on one hand, how little fhare the climate has in influencing the figure; and, on the other, the conftancy wherewith beauty or deformity is perpetuated in certain races, no lefs among mankind than the inferior animals.

These bells are afterwards carefully preserved by the relations of the wife, or by herself, in memory of the solemnity. The bride not only brings no portion to her husband, but he is even obliged to clothe her from head to foot completely.

The political constitution of the Kosacs is entirely military. They are always ready for the field of battle, and know no greater joy than when they are summoned to a new campaign. The number of fighting men they are capable of raising amounts, as it is said, to 50,000. Their arms consist of lances, arrows, good fire-arms, and excellent sabres. They know how to handle all these with great dexterity, and have acquired the reputation of valiant soldiers. Every Kosac receives, besides a certain quantity of victuals, while he is on actual service, an annual pay of 12 rubles; an ensign is paid 15; a colonel 100; and the chef-du-corps 200.

There is annually distributed to the Kosacs of the Don, as well as to all the others, a certain quantity of stores, transmitted to them by the college of war at Petersburg; and these are deposited at Tscheraſk. On their arrival they are received with particular honours. As soon as the train has appeared upon the Don, the inhabitants of every stanitza are obliged to march to meet it, assembling on horseback in their warlike caparisons. On the sight of the baggage they make a discharge of their fire-arms, and salute it with their colours, and then set to work by all imaginable means for facilitating and expediting the transport of it; for the Don is so shallow in certain places, that even very small barks proceed along with difficulty.

The care of his horse is what a Kosac has most at heart; since it is from their agility the greatest advantages in war are to be expected, and on their fleetness depends the whole confidence of their riders in cases of flight. They cross over rivers on their backs with the greatest security and ease, lying along on their bellies, and intercrocheting their feet across the crupper. When at home, they are continually exercising themselves and horses in running races for trifling betts; so that there are no better horsemen in the world. A horse that will run a verst in four minutes is reckoned tolerably good, but by no means one of the best. Their horses are of different kinds, the greatest part being bought of the Malorussians or the Kalmucs.

A Kosac is two different persons, when viewed at home in his habitation and when considered as in war: but his real element is the latter. There he lives and acts as his ancestors used to do at the time they separated from their brethren the Russians. In a word, it is there that we may call him a true warrior. At home, on the contrary, he is obliged to act under constraint, and must live in constant violence to nature. There he must submit to the vilifying state of a labourer and a peasant; but must keep himself nevertheless always ready to fly to the field of battle. Even in this condition he must never forget one truth engraven on his mind in letters of brass, that he is a Kosac, a free Kosac, born chiefly for war; and that, if he works, he must first be reduced to it by the greatest necessity. I would, however, be here understood to speak chiefly of the Kosacs who dwell in their stanitzas from Kasanka to Tscherkask.

Stanitza is the name given to a situation newly established, and inhabited by a certain number of these Kosacs. It was in these places that the subjects of other provinces of Russia, who were forced from their stations, formerly stopped in their flight. They immediately took possession of the first huts they found, im-

improved them afterwards, and at length constructed new ones. The number of these establishments at present exceeds 100. They are built for the most part in a parallel direction with the river, but sometimes also perpendicularly to it; always close to the bank, or, at the very utmost, at the distance of only a couple of musket-shots. These stanitzas look more like large or moderate villages than towns; as being neither surrounded by walls, nor ramparts, nor even pallisades. Some of them, however, are provided with cannons placed near the entrance and the sorties. Kasanka, Piatisbenskaia, and Cimlienskaia, are reckoned the most considerable. Every stanitza forms a parish. The churches are lofty, and take up a large site, as well for the principal building as for the smaller ones contiguous to it, which are of wood, as are the houses of the place, a very small number excepted. Notwithstanding this circumstance, the houses are good, well-built, convenient, and each of them perfectly insulated from all the rest. The apartments are provided with good chimnies. Several of the houses have galleries, and such as are on an elevated situation have excellent cellars. The sitting-rooms are furnished with hangings; and an air of neatness, and even elegance, prevails throughout. Such of the houses as have been recently built are much improved beyond the others; and the Kosacs do not deny that it was in Prussia they first learned to know the comforts of handsome habitations, as well as the manner of building them; and that this excited them to have the like. The wall in the most conspicuous part of a chamber is almost all covered over with the pictures of saints; and wealthy persons are not sparing in the various ornaments that luxury hath invented.

Each stanitza is commanded by a chief or Attaman, elected every year, who is always one of their own body. When this officer has the art of rendering himself agreeable, he is frequently continued longer in his dignity; but this is only to be done by a new election, which cannot be dispensed with. The salary of an Attaman is not in every place the same. Some have twelve, others fifteen, and others to the amount of thirty-five rubles *per annum*. The chiefs of the stanitzas on the post-road have larger appointments, as they have more to do. Neither is their revenue confined to their pay, as they receive numberless presents, which generally prove a considerable augmentation to it. The Attaman exercises over all the Kosacs in subordination to him the highest degree of jurisdiction, terminates all differences that are not of very great importance, and sees to the execution of the orders of the Imperial Court, and those of the governor, who resides at Tscherkask. He punishes delinquents either by imprisonment or the corporeal infliction of the batogues; in cases of weighty concern he makes his report to the chancery of Tscherkask. The Yesaul is his colleague, or rather the executor of his orders, which it is his duty to make known to the Kosacs. When any Imperial vessels are going down the Don, or if horses are to be provided, he gallops about the whole stanitza, calling out, that no Kosac is to retire under the penalty of three rubles forfeit; but that every person is to hold himself in readiness to do whatsoever he shall be commanded. Whenever he convokes them together, he gives them all the title of *Attamans*, in token of the equality that subsists among them. When they are assembled, and formed into a circle, the Attaman places himself in the midst, and then the commonalty apportionated the proportion of public work that is

is to be performed by each as they all think proper. At ſuch times they ſhow him the greateſt reſpect; though, at others, no perſon takes the trouble to ſalute him with his cap.

The fines and forfeits that fall remain in common, and are generally drunk out in the ſtanitznaia. This ſtanitznaia, and the taboun, are the two public places in every ſtanitza; for it is there that the Attaman cauſes the inhabitants to be aſſembled; and, after having impoſed ſilence, propounds to them whatever concerns the public welfare. The ſtanitznaia is at the ſame time a priſon, before which perſons convicted of crimes are puniſhed with the ſcourge. The taboun is a place without the ſtanitza, not always at the ſame diſtance; and is a place, among others, where they are obliged to lead the horſes they are commanded to furniſh. Whenever they are to proceed to a campaign, all the horſes of the ſtanitza are in like manner brought to this place; where, after they have undergone a ſtrict examination, the beſt are choſen out for the expedition.

In ſome few of the ſtanitzas they have ſtill ſtarchini, who are people that have formerly ſerved in campaigns as colonels of the Koſacs, and after having returned home, take the chief command of one of theſe ſtanitzas, and have an Attaman under them. Theſe colonels are appointed by the commander of all the Koſacs of the Don, the Attaman in chief at Tſcherkaſk; but they receive no pay except when in actual ſervice.

No merchants or traders are to be met with among the Koſacs, who alſo pride themſelves on the profoundeſt ignorance. Nor can one ſee a ſingle perſon, even among the moſt diſtinguiſhed, even the ſlighteſt tincture of knowledge either in the ſciences or the arts. It is the laborious Maloruſſians who live amongſt them, that do the principal of their work, partly for a fixed ſalary, and partly inſtead of the tribute they are forced to pay the chiefs in quality of ſerfs. It is of them likewiſe that the Koſacs purchaſe their ſtrong liquors, they being prohibited to diſtil them.

It can only be attributed to the negligence and ſloth of the Koſacs, that they know not how to value the excellence of their lands, and leave them without cultivation. An extent of country, containg 600 verſts in length, and whoſe exceſſive breadth has not yet been aſcertained; a country to which the bountiful Parent of mankind hath granted, in every part, the moſt fertile ſoil; ſituated, moreover, in a northern latitude from fifty-two to forty-ſix degrees, where they might, from the advantage of its poſition, cultivate in abundance every production of the warmer climates: ſuch a country is quite a deſert for the greateſt part, and wearies the eye with continued ſterility. Agriculture is never followed but from the moſt urgent neceſſity; and no more corn is ſown than they muſt conſume in the courſe of the year: ſo that if the harveſt ſhould at any time happen to fail, they neceſſarily ſuffer an univerſal dearth. The gardens, perceptible here and there, produce the moſt delicious fruits; the lateſt of which are in full maturity as ſoon as the month of Auguſt begins. But the Koſacs prefer damſons to all other fruits, becauſe they can fill their carts with them without farther trouble.

Tſcherkaſk, the capital of all theſe people, borders on the Don to the north and weſt; towards the ſouth it is waſhed by the Vaſtiefka, a river that takes its riſe five verſts from the town, and proceeds to fall into the Don, near the ſpot where was formerly the fort of St Ann. On the weſtern ſide it extends al-

moſt

most as far as the river Axai, which the Kosacs also call *Donetz*. This town pretends to scarce more than a century of antiquity. It was on returning from the unfortunate campaign of Astrachan that the building of it was undertaken. It arrived not all at once at that pitch of greatness which enables it at present to dispute precedence with other considerable towns of Russia; but, like them, Tscherkask has augmented by degrees. The inundations it experiences, especially in spring, are very great, and reach to the distance of ten versts inland. What is worse is, that the great floods, having no determinate time for assuaging, continue sometimes to the beginning of July, and even to the end of that month, and consequently render the town unwholesome. The houses where the inundations are most prevalent are built upon piles; and it often happens, that there is no communication from one of these houses to another, excepting by boats, as the very bridges are often carried away. The fortifications of the town are constructed of timber, and have nothing very dreadful in their appearance. Here are some Kalmuc-Kosacs who have embraced the Greek religion, and connect themselves very frequently in marriages with the real Kosacs. This latter nation obtains its salt from the lakes of Monotski in the steppe * of Kuban; but, for securing it from the attacks of the Tartars, they are obliged to attend it in troops, under arms and on horseback, and with the most vigilant precautions. This salt is formed on the surface of the water like flakes of ice. In time of peace, it sells for ten or fifteen copeeks the pood; and, in time of war, from fifty copeeks to a ruble. Tscherkask is no longer the mart of commerce with the Turks since the fortress of St Demetrius has taken it to itself.

Biographical Traits of the real Flaherty in the West Indian †.

AMONG the various biographical notes which are occasionally registered in your valuable miscellany, I hope the following may be thought worthy of a place. Ostensible characters have undoubtedly the best claim, especially when they convey to us a ground of serious consideration.

The character of Major O'Flaherty, in the comedy of the West Indian, is not a fictitious one, but copied from the original in the person of Colonel O'B—ne; who distinguished himself during many years service in the Austrian army, and is now retired upon a pension of about 200 *l. per ann.* with a *brevet de colonel*. The last time I saw him was at the court of Bruxelles in the year 1774, where he then resided, and was much respected both by the *noblesse* and the military, who paid him all the honours due to so brave and honest a veteran; a man whose courage has stood the test of every trial; whose intrepidity was beyond example in dangerous encounters. Without the least effeminacy, he was sometimes rather too blunt and uncouth; which, however, so far from giving offence, added new lustre to his actions: disdaining every symptom of duplicity, he was often too open and sincere. These qualities, joined to his gallant bravery, were always ready to vindicate any affront offered either to himself or his friends. Respecting the first, he generously condescended to expostulate before a challenge: in the other case, he stood forward the arbiter of disputes,

* Desart.

† Gent. Mag.

putes, the mediator in quarrels; and if the offending party obstinately refused to submit to his decisions, he had a sure way to bring him to reason: he immediately espoused the cause of the injured or insulted, and made himself a second where he could not be admitted as principal. In the numberless engagements which he had of this sort, he was never known to have embarked with rashness or in a wrong cause. His idea of military virtue, and the point of honour was so great, he would not suffer the least reflection to be cast on either; notwithstanding, he was a cheerful companion, a solid friend, and of a generous spirit; but an implacable enemy to every species of meanness, which he always either corrected, or exposed to the severest ridicule. In a few words, he was the advocate of the distressed, and the chastiser of the insolent.

The coachman of a Flemish Baron had designedly, and contrary to the *etiquette* of rank, drove against and damaged the carriage of the Duke of St Alban's. This coming to the ears of the colonel, he insisted that the Duke should send a message to the Baron, demanding an apology for his servant's conduct; but the latter not complying, he accompanied the Duke to the Baron's country-seat, requiring satisfaction for the indignity done to one of his Grace's high rank; giving him to understand, that he was come as champion for the Duke; upon which the intimidated Baron submissively asked pardon.

Being formerly an officer of Pandours in the Hungarian army, he was sent to Vienna charged with dispatches from the general, containing the relation of some important advantages. The colonel, at that time only a private officer, unknown at court, and little acquainted with the place, or the usual ceremonials belonging to it, was impatient to be admitted to the Queen; but, wanting the proper form of introduction, he remained some time unnoticed in the antichambers; till at length the Emperor accidentally passing, and attracted by his manly figure and particular dress, very graciously enquired his business. Our honest Hibernian, not knowing the person of the Emperor, but won by his pleasing manner of address, complained of the inattention he had received, more especially as he possessed consequential matter in his dispatches, which he declared he would deliver to his Royal Mistress only. The Emperor, who till then had been occupied in admiring his martial appearance and ignorant simplicity of court rules, now made himself known: when O'B—ne, somewhat confused at this unexpected declaration, immediately inclined with respect at the Imperial presence, and presented the packet. The Emperor, reading the letter, with the other hand conducted him to the Queen, where he was favourably received, and both seemed much pleased at the firmness and integrity of his behaviour; which, joined to other circumstances tending to his reputation, they rewarded by advancing him to the rank of major; wherein he distinguished himself still more by his courage and strict regard to discipline. Many other laudable anecdotes might here be recorded of him; these will suffice to give a sketch of his character. The author of the play has only drawn the outlines of the picture; the colouring is too faint, and not equal to the merit of the original. Mr Moody is still further removed in his representation: I have seen him perform the part of Major O'Flaherty, where we could only trace the manner of a subaltern, not the semblance of a polished gentleman in a conspicuous military station. The Austrian and French annals can bring forward more than one example in natives of

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our ſiſter kingdom, who have riſen by their valour and abilities to a ſuperiority of rank in thoſe armies, whoſe names are too ſufficiently known to require a particular ſpecification in this place. It is much to be lamented that men of ſuch acknowledged merit ſhould be forced into a foreign ſervice through a point of conſcience, and excluded from ſerving at home by the preſent tenor of our laws. Several of this deſcription, whom I have converſed with in my travels, frankly confeſſed how pleaſing it would be to them to join their legal ſtandard, provided no reſtraints were laid on their religious principles. O—v—r.

On the Influence of Fashion.

THE influence of *faſhion* ſeems to be as extenſive as it is changeable. Not only the cut of the coat and the cock of the hat are regulated by it, but even the emotions of the heart, with the whole operations of the mind, are affected by its aſſimilating power. It is true, that but a ſmall proportion of mankind are qualified to form opinions for themſelves in matters where the exerciſe of reaſon is neceſſary; but where the judgment depends on the ſenſations of the heart, moſt people, I ſhould ſuppoſe, might take the liberty of employing their own organs. Of the five ſenſes, *ſeeing* and *hearing* are the only avenues to the heart: through theſe the moſt exquiſite pleaſures are conveyed to it, if they be not arreſted by the cold interpoſition of what a few of the preciſe are pleaſed to call *taſte*, and which they form from the head and not the heart.

Painting, muſic, and poetry, are ſources from whence the moſt delightful emotions are derived to thoſe who have ſenſibility enough to feel their effects, and who dare be ſo much out of faſhion as to indulge their own ſenſations. But when the pleaſing effects of theſe imitative arts are regulated by the ſober directions of a critic, when the paſſions are controuled by the ſpiritleſs rules of the connoiſſeur; the feelings are blunted, the heart remains unmoved, and inſtead of the lively and agreeable emotions which a well-deſigned and highly finiſhed painting, or a well written poem, ſhould excite, we have only the effete ſatisfaction of knowing that the authors have followed with exactneſs the rules of the greateſt maſters and moſt correct critics.

Rules were intended for the painter and the poet only, and not to clog the feelings of thoſe who wiſh to enjoy the pleaſing effects of their work. Theſe arts are addreſſed to the paſſions; and by the ſenſations they raiſe, as being ſtrong and faithful pictures of nature, they ſhould be judged: and ſurely every man is the beſt judge of his own feelings.

I was led into theſe reflections by being at an exhibition of paintings the other day; where I ſoon ſaw there were two *old fellows* who paſs for *connoiſſeurs*, and who had *formed a taſte* for almoſt the whole company. Whatever piece attracted their attention immediately diſcloſed a thouſand beauties which till then were latent. Every lady ſaw unveiled in an inſtant the inimitable expreſſion of the painter's deſign, and every gentleman ſwore it was the work of a great genius.

I would by no means inſinuate that the opinions of thoſe who, by application to the art, have acquired a critical acquaintance with it, ſhould not be attended to and reſpected. They may undoubtedly point out beauties which will be ſenſibly enjoyed, when ſeen, by thoſe whoſe leſs minute obſervation would have paſſed them unnoticed.

But then I would have theſe *inferior prieſts* not attempt to expreſs raptures they never felt—they ſhould reſtrain their acclamations till they had caught the divine enthuſiaſm.

For my part, I think a man might be as eaſily acquitted at the bar of faſhion, when arraigned for want of a proper taſte in painting, as when indicted for not catching the raptures of an Italian air. And yet if a man in the latter caſe pleads a want of *ear*, I will venture to aſſert that he will be unanimouſly acquitted by the politeſt jury in the kingdom. May I not as well urge, as a *plea*, the want of a *good eye* for paintings, when accuſed of not admiring the fine pieces of *Corregio*, *Vandyke*, or *Rubens*?

The government of faſhion in articles of dreſs certainly has its advantages—This you may learn from every tradeſman.—But what can be the expected end of ſubmitting the feelings of the heart and the judgment of the brain to its ſway alſo, is not eaſy to determine. It may be an uncharitable ſuggeſtion, but I am afraid it is a perfect want of ſenſibility, an abſence of all feelings of their own, that induces many people to adopt ſo eaſily thoſe of others.

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Memoirs of India, by Warren Hastings. *Esq* *.

These interesting and valuable memoirs were written by Mr Hastings at sea, during his passage from India to England. His original design was to preserve and concentrate all the miscellaneous transactions of the three last months of his administration, while they were recent in his remembrance; but in the course of this review he was led to take in a larger scope; and in winding up an administration of thirteen years, to take such an extensive view of the subject, as should throw light on the past fortunes and future prospects of India. In this work, he first assigns the motives for his resignation of the service; secondly, details the means which he took to surrender his office of Governor General unincumbered to his successor, and unsusceptible of any ill consequence to the joint administration; and, thirdly, delivers a summary review of the actual state in which he left the government of Bengal at the time of his separation from it.

When Mr Hastings left Bengal, the Company's debts, of every denomination, amounted to no more than 30,400,000 current rupees, which is little more than one half their annual revenue, which may be fairly estimated at $5\frac{1}{2}$ crores of current rupees, or $5\frac{1}{2}$ millions Sterling. With this authentic and undoubted statement of the debts of the Company in Bengal, will it appear to any person of candid judgment, or common sense, that after a war, sustained during the course of five years with three states, of the greatest relative power to our own situation and connections, the Marattahs, Hyder Ally Cawn, and the French; after having sent two great armies to the extremities of Indostan and Deccan; after having furnished subsistence to the other presidencies, supplied the China trade with yearly remittances, and made richer investments for England than were ever purchased in the same space of time, under any preceding administration; that their resources were exhausted, or their credit gone, because they owed a sum which *scarcely exceeds half their annual revenue!* Let the same case be put of a private estate so encumbered, would it reduce the proprietor to a state of bankruptcy?

But if the comparison be carried higher, to the enormous magnitude of the sum in which the parent state is indebted, the attempt to fix the imputation of insolvency or mismanagement on the treasury of Bengal is too contemptible for argument.

When Mr Hastings took charge of the government of Bengal in April 1772, it was loaded with a debt of nearly the same amount; in less than two years it was completely discharged, and an equal sum of money accumulated in the public treasuries; and similar management in two years peace at present would produce similar effects.

Mr Hastings vindicates the administration of Bengal from a lavish expenditure of the public money, in a convincing and animated manner.

'Among the many invectives, whether excited by policy, malevolence, or truth, which have been thrown upon the administration of Bengal, that of a lavish expenditure of the public money, in current expences and in fixed establishments, has been a constant and laboured subject of declamation. Allusions are made to it as to a fact of such notoriety, as to preclude the necessity

* *English Review.* These Memoirs were not originally printed for sale.

ſity of evidence; at leaſt, no inſtances have been adduced in proof of it which have come to my knowledge. No credit has been given to the government of Bengal for having added more than a crore of rupees *, in the midſt of all its difficulties, to the public revenue; no remembrance retained of the applauſe beſtowed on the ſame adminiſtration for former retrenchments made, and a ſyſtem of œconomy formed, when the temper of the times admitted it; no conſideration allowed for the ſums inveſted in the ſupport of the Company's commerce, which it has alone ſupported; nor for the defence of the Company's other preſidencies, which but for that defence would have been loſt; no merit aſcribed to it for having maintained the ſplendor of the national character in all its military operations, unalloyed by a ſingle failure of ſucceſs or imputed error; nor for having inſured the bleſſings of peace, ſecurity, and abundance, to the ſubjects of its immediate dominion, while it dealt out the terrors of conqueſt to the remoteſt enemies of the parent ſtate, and of its own aſſociate members; and while every other member of the Britiſh empire was afflicted with the plagues of war or inſurrection. As little was it noticed, with how inconſiderable a charge upon its fixed reſources theſe ſervices were performed, and how diſproportionate, beyond all degrees of compariſon, with the growth of the national debt, or with the product of that debt in the national ſervices, within the ſame period. It was ſufficient that our expences had greatly exceeded thoſe of our peace eſtabliſhment, to infer from it, without further inquiry, that the exceſs was ſolely the effect of diſſipation.

'Yet let me be allowed to repeat the ſuppoſition which I have already taken occaſion to make: were Lord Clive to awake from the dead, or Mr Vanſittart, great as was the mind of the former, and extenſive as the knowledge and ready reſources of the latter, and to be told what powerful exertions had been made by Bengal within the laſt ſix or ſeven years, and what was its actual ſtate and capacity; neither one nor the other would give credit to the information, but pronounce it to be impoſſible, from the recollection of what they knew of the powers of that government, and from any allowance which they could make for its ſubſequent improvements.'

After having explained the two firſt heads of his ſubject, with a noble ſimplicity and a manly freedom, Mr Haſtings gives an account of the political ſtate of Bengal; firſt, in relation to foreign European ſtates; ſecondly, in relation to thoſe of India. The European powers rank in the following order, according to their reſpective conſequence in India; the French, the Dutch, the Danes, and the Portugueſe: the principal ſtates of India are, the Marattahs, Tippoo Saib, and Nizam Ally Cawn. The relative importance, the natural advantages, and the political views, of theſe various ſtates are explained by Mr Haſtings with much clearneſs and preciſion; and his profound obſervations on their preſent and future conſequence, merit the ſerious attention of thoſe who have the direction of our affairs in India.

The three principal ſources of the revenues enjoyed by the Company in Bengal are, the land-rents, ſalt, and opium. By an old and intricate ſyſtem of levying the tax on ſalt, the Company ſuſtained a loſs, inſtead of deriving a benefit from it; by a new and ſimple appropriation of this ſource

† One million one hundred thouſand pounds Sterling.

ſource of revenue to the public ſtock, without tax or exaction, Mr Haſtings gained to the Company an annual revenue of fifty lacks of rupees. The conqueſt of a foreign principality, which added half a million Sterling to the national income, though purchaſed with the blood of thouſands, and maintained with an enormous expence of fortreſſes and military garriſons, would have crowned the warrior, by whoſe fortunate valour it was won, with a public triumph and perpetual renown. A bloodleſs acceſſion of revenue, gained by the ſilent operation of official arrangement, perpetuated in its duration, and fixed in its value by its inherence to the eſſence of the ſtate itſelf, and miniſtering ſubſiſtence to a whole people, both in its immediate diſtribution as a neceſſary of life, and by the returns of a foreign commerce, is allowed to ſink unnoticed in the blended accounts of the general treaſury!

It appears that, under the adminiſtration of Mr Haſtings, the revenues of the Company were not only augmented, but their dominions rendered more populous and more flouriſhing. Whoever has reſided long in Bengal, and has viſited the countries beyond the Company's juriſdiction, is qualified to atteſt, that the territorial poſſeſſions of the Engliſh in Bengal and Bahar are not only better cultivated than the lands of any ſtate of Indoſtan, but infinitely ſuperior to what they were at the time when the Company received the grant of the Dewanny, or for many years preceding that period.

The adminiſtration of Mr Haſtings forms an æra in the hiſtory of Indoſtan. The Company can hardly be ſaid to have poſſeſſed a political character, or to have conducted their intercourſe with other nations on any ſyſtem of eſtabliſhed policy, before the period in which he was appointed to the principal adminiſtration of their affairs. Many will allow the poſition, and reprobate the ſyſtem, on the ſuppoſition that Mr Haſtings was the author of it. He was not the author. The ſeed of this wonderful production was ſown by the hand of calamity. It was nouriſhed by fortune, cultivated, and reduced to form, by neceſſity and unforeſeen concurrence of circumſtances. Its firſt exiſtence was commercial; it obtained in its growth the ſudden acceſſion of military ſtrength and territorial dominion, to which its political adjunct was inevitable. It is uſeleſs now to inquire, whether the Company or the nation have derived any ſubſtantial benefit from the change, ſince it is impoſſible to retrace the perilous and wonderful paths by which they have attained their preſent elevation, and to redeſcend to the humble and undreaded character of trading adventurers. Perhaps the term of the national exiſtence in India may have become ſuſceptible of a ſhorter duration by it; but it is *that ſtate* which it muſt henceforth maintain, and muſt therefore adopt thoſe principles, and follow thoſe meaſures, which are neceſſary to its preſervation.

There are two evils in our Indian conſtitution, that may be dangerous to its proſperity, or fatal to its exiſtence. The management, direction, and execution, of all matters relative to the Company's commerce, are wholly and independently veſted in the board of trade, while the reſponſibility virtually reſts with the Governor General and Council. This is ſo abſurd a contradiction of principles, that it is ſufficient to ſhow its exiſtence without tracing its conſequences. The ſecond is the power of the Council to control the operations of the Governor General. By their jealouſies and factions the Com-

Company's existence has, on many occasions, vibrated to the edge of perdition; and has been at all times suspended by a thread so fine, that the touch of chance might break or the breath of opinion dissolve it for ever.

The conclusion of these memoirs on this subject is one of the most manly and animated pieces of eloquence which we have met with in modern times.

'I affirm, as a point incontestible, that the administration of the British government in Bengal, distant as it is from the reach of more than general instruction from the source of its authority, and liable to daily contingencies, which require both instant decision and a consistency of system, cannot be ruled by a body of men variable in their succession, discordant in opinion, each jealous of his colleagues, and all united in common interest against their ostensible leader. Its powers are such, that, if directed by a firm and steady hand, they may be rendered equal to any given plan of operation; but may prove the very instrument of its destruction, if they are left in the loose charge of unconnected individuals, whose interests, passions, or caprices, may employ them in mutual contests and a scramble for superiority.

'It has been my lot to derive, from long possession and casual influence, advantages which have overcome the worst effects of my own deficiencies; and it has been one maxim of my conduct (may I be pardoned for the apparent boast, but necessary allusion) to do what I knew was requisite to public safety, though I should doom my life to legal forfeiture, or my name to infamy. I could verify this by instances, in which, by an implicit submission to positive duty and express orders, the Company's possessions might have been devoted to desolation, and even its existence annihilated. I hazarded an opposite conduct; and whatever may have been its effects, I have at least had the happiness to see one portion of the British dominions in India rise from the lowest state of degradation; another rescued from imminent subjection; and that which gives life to the whole, enjoying the blessings of peace and internal security; while every other part of the general empire was oppressed by war, or the calamities of intestine discord.

'I may not expatiate on such a discussion. I mention it only to show, that if the British power in India yet holds a reprieve from ruin, it derives its preservation from causes which are independent of its constitution; and that it might have been lost if left to that alone for its protection.

'The inference to be drawn from these premises is, that whatever form of government may yet be established for these provinces, whether its control be extended to the other presidencies, or confined to its own demesnes; it is necessary that the governor, or first executive member, should possess a power absolute and complete within himself, and independent of actual control. His character, which requires little more than two qualifications, an inflexible integrity and a judgment unsusceptible of the bias of foreign suggestion, should be previously ascertained, and its consistency assured by the pledge of his life for the faithful discharge of so great a trust.

'I have said that this is an unpopular doctrine, and liable to be rejected as opposite to our domestic constitution; but it derives its source even from the constitution itself, which requires, in every remote member of the general state, a construction of government not merely different from its own, but that from which

which its own nature is moſt abhorrent. The negligences, vices, and crimes, of a political agent are all totally foreign in their qualities from thoſe offences in common life which the law defines, and againſt which it has made a proviſion in the degrees of puniſhment denounced againſt the commiſſion of them. The factious or corrupt member of a council may weaken every uſeful ſpring of government; may embarraſs, obſtruct, and thwart, all its meaſures; may ſtop the execution of its daily official buſineſs; may occaſionally employ its powers for the moſt pernicious purpoſes, and ſtill keep clear of legal condemnation. He may even avail himſelf of the letter of preſcribed orders, in ſuch a manner, either by a ſtrained or ill-timed obedience, as to defeat their intention, or pervert them to effects the moſt oppoſite to it.

'The real character of ſuch a man will not eſcape the obſervation of thoſe who live within the ſphere of his agency; and to them the motives of all his actions will be known on grounds of the ſtrongeſt internal conviction, though incapable of direct and poſitive evidence. Yet it is on poſitive evidence only that his offences can be proved; nor even when proved can they operate to his puniſhment, unleſs they fall within the prohibition of ſome poſitive law; although the lives of multitudes may have been deſtroyed, and the ſafety and honour of the ſtate itſelf endangered, by the perpetration of them. But it is only by a proceſs of law, and by a breach of ſome written ſtatute or known law of the land, that the ſubject of a free ſtate can be condemned. A conſtitution formed of a governor, with limited powers, and a council, may ſubſiſt under an arbitrary monarch directing it, and be better conducted than that of a governor alone; but it cannot be too ſimple and unreſtrained for the rule of a province ſo remote from a free ſtate, like that of Great Britain.

'To obviate miſconceptions, I think it proper to mention, that I allude only to ſuch powers as appertain to the nature of government; not to ſuch as might affect the lives, perſons, or property, of individuals living within its authority, but under the protection of the law of England. In all caſes which do not neceſſary fall within the cognizance of thoſe who have the immediate charge of the ſtate, the juriſdiction of the governor ought to be no more than that of any other civil magiſtrate or juſtice of the peace. It is unneceſſary in this place to treat of the mode of ſucceſſion, or the other dependant arrangements of the general ſyſtem.

'Though the ſtate of kingdoms is liable to diſſolution from cauſes as mortal as thoſe which intercept the courſe of human life, and though my opinion of the diſtempers which threaten that of the Britiſh empire in Bengal may obtain credit from all who read it, yet I fear that few will yield to its impreſſion. Like the ſtroke of death, which every man knows will come, but no man acts as if he felt the conviction which he avows, and thinks he feels, the very magnitude of the cataſtrophe may in this caſe blunt the ſenſe of thoſe to whom it is viſibly apparent.

'I expect this effect, and foreſee that I may expoſe myſelf to much obloquy by recommending ſo new and unpopular a ſyſtem. Yet theſe conſiderations have not deterred me from endeavouring to render *this laſt ſervice* to my country and to my ever reſpected conſtituents; being aſſured, if ſucceſsful, of *my reward, in the conſcious applauſe of my own mind brightening the decline of my exiſtence;* and of this conſolation in the dreaded reverſe, that no means within the compaſs of my

my ability had been left untried to prevent it.'

These memoirs were printed in the beginning of January last, and distributed to persons in the highest offices in the state. The plan which Mr Hastings then suggested, has been since adopted by parliament in the new arrangements with regard to Lord Cornwallis: to Mr Hastings, therefore, is India indebted not only for its past, but also for its future grandeur and prosperity.

To perform great actions, and to record them, require talents and qualities which frequently distinguish the ancients, but which have seldom been united in modern times. Mr Hastings is no less distinguished by the elegance of his genius than by the greatness of his mind and his knowledge of affairs. To some readers it may appear that he speaks too much of himself; but how could he avoid it in giving the history of his own administration? If the voice of accusation is bold, the voice of vindication may be firm and manly; and in his situation,

> 'Injur'd honour may assert itself,
> And conscious virtue glow with its own fires.'

Cæsar was never blamed for recording his own great actions. 'Who art thou that speakest so freely of the empire and its government?' said the courtiers of Tiberius to an old blind man sitting in their company; 'I am Belisarius,' replied the conqueror of Africa.

Extracts from Letters of Mr Locke *to Dr* Mapletoft, *upon Love and Matrimony.*

Dr John Mapletoft, born about 1631, was professor of physic in Gresham College when these letters were written; and continued so till 1679. Then he married, and in 1682 became a divine. It appears from the following extracts, that Locke had a strong desire to succeed Mapletoft at Gresham: for though, as Le Clerc says*, he never would practise regularly, and for the sake of profit, yet he was very knowing in the science, and highly esteemed by all the professors of it. The collection, from whence these extracts are made, furnish a striking proof of the high opinion that was entertained of his skill in medicine: for in one of the letters, dated Paris, 4th December 1677, he tells you, that he 'was sent for to the Lady ambassadrice, after having met with so little success from the French physicians, that she was resolved to try them no more.—Locke, however, did not succeed to Gresham.

Paris, June 22. 1677.

——' If either absence (which sometimes increases our desires) or love (which we see every day produces strange effects in the world) have softened you, or disposed you to a liking of any of our fine new things, 'tis but saying so, and I am ready to furnish you, and should be sorry not to be employed. I mention love, for you know I have a particular interest of my own in it. When you look that way, no body will be readier (as you may guess) to throw an old shoe after you; much for your own sake, and a little for a friend of yours. But were I to advise, perhaps I should say to you, that your lodgings at Gresham College were a very quiet and comfortable habitation."——

O 2 Paris

* Biblioth. Choif. vi. 349.

Paris, Aug. 9. 1677.

——'Though your letter hath satisfied me that you are very well, yet it hath put new doubts into me; and, methinks, I see you going to lose yourself. I will say no worse of it, not knowing how far the matter is gone; else I would ask you, whether she were young, old, or middle-aged? each of which is sure to meet you with the horns of a dilemma. I see you are, whatever you think, hot upon the scent: if you have nothing else to defend you but those maxims you build on, I fear the chase will lead you where you yourself will be caught. For be as grave and steady as you please, resolve as much as you will never to go out of your way or pace for any an *hey-trony nony* whatever, you are not a jot the safer for all this sturdiness. For, believe it, Sir, this sort of game, having a design to be caught, will hunt just at the pursuer's rate, and will go no faster before than will just serve to make you follow: and let me assure you, upon as good authority as honest Tom Bagnall's, that *vivus videnſque pereo* is the lamentable ditty of many an honest gentleman. But if you or the fates have determined (for the poor fates are still to be accused in the case), if your mettle be up, and, bold as Sir Francis Drake, you will shoot the desperate gulph; yet consider, that though the riches of Peru lie that way, how well you can endure the warm navigation of the Mare de Zur, which all travellers assure us is nick-named *Pacificum*.

'But hold, I go too far: all this perhaps, notwithstanding your ancient good principles, will be heresy to you by the time it comes to England; and therefore I conjure you by our friendship to burn this as soon as you have read it, that it never may rise up in judgment against me. I see one is never sure of one's self; and the time may come when I may resign myself to the empire of the soft sex, and abominate myself for these miserable errors. However, as the matter now stands, I have discharged my conscience: and pray do not let me suffer for it; for I know you lovers are a sort of people that are bound to sacrifice all to your mistresses. But to be serious with you, if your heart does hang that way, I wish you good luck: may Hymen be as kind to you as ever he was to any body; and then I am sure you will be much happier than any forlorn batchelor can be. If it be like to be, I beg you to continue the care of my interest in the case; and remember it is for one who knows how to value the quiet and retirement you are going to quit. You have no more to do for me, than what lovers used to do upon their own account, viz. keep the matter as secret and private as you can; and then, when it is ripe and resolved, give me but notice, and I shall quickly be with you: for it is by your directions I shall better govern my motions than by the flight of thrushes and fieldfares. Some remains of my cough will probably keep me longer here than the time you mention; but, not knowing whether the air of France will ever quite remove my old companion or no, I shall neglect that uncertainty, upon the consideration of so comfortable an importance †.

Numismata

† —*Comfortable importance.* It is remarkable that Andrew Marvel made himself very merry with this expression, which had been used by Parker in the *Rehearsal Transposed*, 1672, 12mo.

Numiſmata Scotiæ; *or a Series of the* Scottiſh *Coinage, from the Reign of* WILLIAM *the Lion to the Union.* *By* ADAM DE CARDONNEL, *F. S. A.* 4to, 1l. 1s *.

AMONG the antiquarian reſearches and amuſements which are ſo congenial and ſo grateful to the ſpirit and taſte of the preſent age, few are more curious and uſeful than collections of coins and medals. They ſerve as a kind of ſummary or compendium of the tranſactions of paſt times; they frequently throw new lights on hiſtory; they illuſtrate the progreſs of arts and refinement; and, as a kind of ſacred relics and miniature pictures of antiquity, they endear our anceſtors to our remembrance. The merited alienation of affection in Mary towards her royal and brutal conſort, is more ſtrongly marked by a coin which ſhe ſtruck in the latter part of her reign, in which *his name* is omitted, than by the moſt claſſical and fervid periods of Buchanan, or the moſt rigid antitheſes of Robertſon. Even the holy ſcriptures admit of illuſtration from Numiſmatical lore, and the goſpel receives new beauties from the mint. When our Saviour ſays to his diſciples, ' they who exerciſe dominion over the Gentiles are called *Euergetes*,' or, as our tranſlators render it, benefactors, he alludes to the coins of Ptolemy Euergetes, which were then current in Judea.

The Antiquarian Society of Edinburgh, under the elegant and auſpicious patronage of the Earl of Buchan, the Mæcenas of Scotland, have already thrown much light upon the antiquities of their country, and aſcertained many problematical points in its hiſtory. In an age which has been more fertile in collectors of ancient coins and medals than any of the paſt, Adam de Cardonnel, a worthy member of that ſociety, has enriched the republic of letters with a *Series of the Scottiſh Coinage* from William the Lyon to the Revolution. In a country like Caledonia, which, from holding a reſpectable ſtation among the powers of Europe, is now ſunk into a name, and degraded to a province of England, a kind of national feeling, or patriotiſm, generally takes place, which prompts the inhabitants to raiſe the conſequence of their country, by holding up its antiquities to public view, and to ſolace themſelves in their ſtate of degradation and depreſſion, by dwelling on their paſt magnificence and priſtine glory. It is remarkable, however, that a regular and full account of the Scottiſh coinage has been hitherto a deſideratum in the antiquarian world. Anderſon's *Diplomata & Numiſmata Scotiæ*, is a work of merit, but it is ſo expenſive and ſo rare, as to be little known. Snelling on Scottiſh Money is very defective; the plates are badly executed, and often diſagree with the deſcriptive part. To ſupply this defect, is the intention of Mr de Cardonnel in the work before us. The following quotation from the preface, illuſtrates his general knowledge of the ſubject, and his particular acquaintance with the coinage of Scotland.

' Before the invention of money, mankind bartered goods with each other; but this mode of trafficking was liable to many inconveniences. Another was adopted; a piece of leather, ſtamped with a certain figure, was exchanged for its fixed value in cattle or goods. This ſpecies of money was ſoon found inadequate to the purpoſe for which it was at firſt intended. The traffic with ſtrangers for certain articles which this iſland did not produce, render-

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* *Polit. Herald.*

ed it necessary to offer in exchange something that could answer its value better. This first suggested the use of metals; which, on account of their intrinsic value and durability, were the best calculated for the intended purpose. Each cut his metal into the size and form that best suited his end, according to the demand of the seller and the value stipulated. It was usual at that period to go to market laden with metal, and to carry the instruments for dividing, together with scales for weighing it. This was extremely troublesome, and it was found convenient to have pieces ready weighed; and different weights being required, all those of the same were distinguished with the same marks or figures. At length, owing to the frauds practised, both in the weighing and in the adulteration of the metal, it was deemed necessary to interpose the public authority. Then first appeared the stamps or impressions on money; to which succeeded the names of the moneyers, and afterwards the head of the prince. The date, legend, and other precautions, came into use, to prevent the alteration of the species.

'At whatever time the coinage of silver was first introduced into Scotland, it is very certain, that no silver coins can be found which can, with the least degree of certainty, be ascribed to any prince prior to William the Lion, who began his reign in the 1165. It has been asserted, and by a respectable author, in an Essay on Medals lately published *, that the coins which have been generally ascribed to this king belong to William the Conqueror. But it is hoped that he, as well as others who entertain this idea, will be convinced that Willian of Scotland did coin, and had no inconsiderable variety of mintage. The first plate exhibits eighteen coins of this prince. The first fifteen have the moneyer's name and place where struck, clearly evincing them to be Scottish. N° 1. 2. and 3. are of Edinburgh, N° 4. and 5. of Perth, N° 6. 7. and 8. of Roxburgh, N° 9. and 10. of Stirling, and N° 13. 14. and 15. of Berwick; all of which places at that period belonged to Scotland. At the same time it must be allowed, that, had not these pieces been discovered, a doubt would have remained whether he ever did coin. The style is extremely rude, far inferior to those of the Conqueror, and they were discovered in a corner of the country where it can hardly be supposed that any of his coins could ever be carried in such a quantity as were found together: and, indeed, there is a convincing argument in favour of my assertion, which is, that a very considerable number of the coinage of Henry II. of England, who was contemporary with William of Scotland, were found mixed with the former collection. Perhaps I may be blamed for giving an account of the manner in which they were found; but it marks the æra of their first discovery, and authenticates the coins of which I have given the figures.

'In the year 1780, in digging a foundation, in order to enlarge the church of Dyke, near Inverness, in the north of Scotland, one of the workmen, when removing the earth near the steps which led to the burial place of Brodie of Brodie, discovered some of these pieces in the side of the trench he was making: he was cunning enough to close up the place immediately, and went to another spot. At night he returned, and, with the assistance of his wife, privately conveyed away the whole mass, which must have been very valuable. He was a poor man, but he soon became a considerable farmer. Great part of the coins that came into silversmiths hands were quickly melted, as they were fine

* See Edin. Mag. Vol. I. p. 238.

fine silver: however, Mr Brodie's assiduity, after hearing that such a discovery was made, saved such a number as were sufficient to ascertain what varieties there were in this coinage. The Society of Scottish Antiquaries are, through his generosity, possessed of about a hundred of them, many of which are very perfect. The different collectors have shared in this curious discovery, from the pieces being at first dispersed by the means of itinerant pedlars.

'It appears strange that such a number should be found together, when during so great a length of time, from the first beginning of the study of coins, none bearing the least similitude to them have ever appeared in any cabinet, except one published by Snelling, in his View of Coins struck by English Princes in France, page 40. and 48. which is said to have been found in the Isle of Man.'

The gold coinage in Scotland cannot be carried farther back than the reign of Robert II. The gold coins were similar in figure, size, and shape, to those of other nations, particularly the English, till the reign of James V. That ingenious prince, by diminishing their breadth and increasing their thickness, greatly improved their form. The most remarkable are those commonly called the *bonnet-pieces*, which were struck of pure gold: in beauty and elegance of workmanship they approach the nearest to the Roman coins, and very much surpass all the coinage of Europe at that period, or even since.

It has been often prejudicial to works of this kind, that the power of executing the descriptive part is seldom joined to a sufficient degree of knowledge in the art of engraving, so as to enable the compiler to finish the plates to advantage. Happily our author succeeds in both. His descriptions are minute and particular, and his engravings executed with uncommon elegance and accuracy.

As an agreeable relief to the reader, Mr de Cardonnel generally gives a brief account of the kings in whose reigns the coins that he describes were struck. The following history of James IV. contains some curious facts which are little known, and gives a favourable specimen of our athor's manner of writing.

'James IV. succeeded his father in the sixteenth year of his age, and was crowned on the 24th of June 1488, being just thirteen days after the murder of his father. About this time came to Scotland that famous impostor Perkin Warbeck, who personated the Duke of York, whom he much resembled, but who had been dead for some time. He pretended, that he had found means to escape from the Tower, when his brother Edward was murdered by Richard III. This Warbeck was set up by Margaret Duchess Dowager of Burgundy, sister to Edward IV. of England, out of hatred to Henry VII. By her art, he had been received as the person he represented in Portugal, Ireland, France, Flanders, &c. He was possessed of a ready wit, and the melancholy story of his sufferings was credited by many. He met with a favourable reception at Edinburgh from James, who gave him in marriage the Lady Katharine Gordon, daughter to the Earl of Huntley, whose person, beauty, riches, rank, and virtue, concurred to make her a fit match for a great prince. In behalf of this adventurer the invasion of England was undertaken with a considerable army, but without effect. After having experienced great vicissitudes of fortune, at James's request he left the kingdom, and

and went over to Ireland. Soon after he was taken by Henry's forces, and put to death. James, in the year 1502, married the princess Margaret of England; but, some time afterwards, quarrelling with Henry, the English invaded Scotland. James, in return, entered England, and took the castles of Norham, Wark, Ford, Etel, and others. But as a considerable part of his army deserted on account of the want of provisions, &c. the great force which James brought with him was reduced to a few of the nobility, with their friends and vassals. In this dreadful situation, in the neighbourhood of the English power, he was prevailed upon to take an advantageous post for the encampment of his army; which the English perceiving, marched as if they intended to pass him and invade Scotland. James, not being aware of this feint, quitted his post, and came down to the low grounds. Both armies met in Flodden-field. The fight was maintained with the greatest courage till night, when both armies withdrew. The Scots lost near 5000 men; the English about the same number. Among the Scots were slain the flower of their nobility. The King was supposed by many to have fallen in battle; but others affirm, that having escaped from the field, he was pursued and murdered by one of his own nobles. It has been a prevailing report in that country, that, a considerable number of years ago, a skeleton, with an iron chain round the waist, was found among the ruins of Hume castle; which was supposed to be that of James, as he is said, by several authors, to have worn such a chain as a punishment for his unnatural rebellion against his father. In a manuscript history of Scotland, written by the Earl of Nithsdale, and preserved in the Scotch college at Doway, it is said, "That, during the usurpation of Cromwell, a skeleton, girded with an iron chain, and inclosed in a bull's skin, was found among the ruins of the old castle of Roxburgh; and that the iron chain, which King James IV. did at no time lay by, made people generally believe that it was the body of that Prince which they had discovered; but that, the nation being then in subjection, there was no way to make a further trial of the matter; so the skeleton was interred without any ceremony in the common burial-place."—James had by his Queen four children: James and Arthur, who died young; James, who succeeded him; and Alexander, who died a child. His natural issue were numerous: Alexander archbishop of St Andrews, by Mary, daughter to Archibald Boyd of Bonshow; Katharine, married to James Earl of Morton, by the same lady; James Earl of Murray, by Jean Kennedy, daughter to the Earl of Cassils; Margaret, married to John Master of Huntley, by Margaret Drummond, daughter to John Lord Drummond; and Jean, married to Malcolm Lord Fleming, great chamberlain of Scotland, by Isabella Stewart, daughter to James Earl of Buchan.'

Upon the whole, this is a valuable addition to the antiquarian literature of Scotland; and we hope that the distinguished figure which our author has made in the Numismatic line, will lead him to other studies and pursuits that are suitable to his genius.

Anecdote of Panic and Cowardice, in a Brave Officer; from Pieces Interessantes. *By* M. de la Place.

SOME days after the battle of Malplaquet, a widow lady, who resided at Calais, and whose husband, named *St Lo*, had lost his life in the service of his country, as she was one evening at supper with several friends, was informed, by her servant, that a gentleman wished to speak with her in an adjoining apartment.

She found there an old officer, whose features she thought she recollected, notwithstanding his paleness and the disorder of his dress.

Do you not know me, Madam, said he?

How, Sir! cried she, surveying him with much attention. Can it be you? Are you not Monsieur P * * ?

Yes, Madam, answered he, the same; your old friend and relation, whom you have not seen for twenty years, and who, from the rank of ensign in one of the first regiments of France, has, after forty years service, arrived at the degree of a Lieutenant Colonel in the same regiment; and after being long honoured with the esteem and confidence of his superiors, sees himself reduced to the necessity of requesting an asylum for this night, and of entreating you to keep his arrival here an inviolable secret.

Gracious Heaven! cried the lady, whose surprize equalled her concern. What can have happened to you?

Madam, replied he, we have no time to lose in a long conversation. You see the condition I am in. The fatigue I have undergone, and the company you have left, who, no doubt, expect you soon to return, will not permit us now to enter into particulars. A bed is all I at present want. To-morrow morning you shall know my misfortunes. Give the proper orders to your domestics, and return to your friends.

The next morning, the lady, whose rest had been not a little disturbed by thinking on this unexpected visitor, having rung for her servant, was informed the stranger, who had arrived the evening before, had been long up. She therefore sent to request his company; and, when he came, conjured him, by their ancient friendship, not to conceal any part of his history.

Madam, replied he, with a sigh, to comply with your request I must renounce your esteem. But you have a right to the truth; and I should think myself less deserving your pity, should self-respect, which I have no longer any pretensions to indulge, tempt me to hide it from you.

I will confess, therefore, that a wretch, who is the most despicable of men, now implores your compassion, hoping to obtain from your goodness the only favour which the horror he feels at his present situation will permit him to request.

To keep you no longer in suspence, know then that I, utterly unworthy of being born within these walls, heretofore so gloriously defended by our ancestors, having been appointed to defend, with an hundred grenadiers, though it were only for a single hour, an advanced post, upon which the entire success of the ensuing battle might depend ——shudder at what I am about to tell you, I, that veteran officer, who, three days before, had never known fear, and whose bravery is attested by the scars still remaining of the many wounds I have received, at sight of the enemy, forgetful at once of what I was, and what I must become, fled like a coward, an infamous coward; and, so great was my panic, after a flight of three hours,

hours, I ſcarcely recovered from my terror!

To crown my ignominy, I was unable, even when I felt all the exceſs of my ſhame, to liſten to the voice of honour, which admoniſhed me to return to the camp, and expiate my crime by ſurrendering myſelf to the rigour of military law. I have not bluſhed to preſent myſelf, degraded and deſpicable as I am, before you; in whoſe eyes I already read all that ſurpriſe and contempt which a wretch like me muſt naturally inſpire.

At this terrifying recital, the lady could only expreſs the different ſenſations with which ſhe was agitated by her ſilence and her tears.

I never doubted, Madam, continued the officer, but you muſt ſurvey me with a deteſtation equal to your concern; I, therefore, only purpoſed to requeſt you would proprocure me a ſpeedy paſſage to England; where, changing my name, I had determined to conceal my ſhame. But I have now abandoned this reſolution, and have written a letter, which is already on its way to my general. In it I have informed him of every thing I have related to you; and have conluded, by entreating him to fix a day on which I may return to the army, and ſurrender myſelf, to take my trial by a court-martial; too happy if my death, by expiating a crime which has rendered life inſupportable, may procure me, if not the eſteem, at leaſt the pity of my brave comrades; among whom my name muſt be heard with horror, and to whom my example—

How Sir! ſaid the Lady (interrupting him), have you already ſent this letter?—

Yes, Madam; your ſervant carried it to the office two hours ago, and ſaw the courier ready to depart.

And ſhould the General conſent to your propoſal, can you—are you certain of yourſelf—can you reſolve?——

Yes, Madam; and this reſolution has already greatly reſtored eaſe to my diſtracted mind. Every attempt to induce me to change it will be fruitleſs. I once was brave, I turned a coward; but I will not die a coward!

Oh, Sir! how much have you excited my admiration. Yet am I inclined to hope the General, moved by your preſent magnanimity, will—

Hope nothing, dear Madam. Could he pardon me, I ſhould never forgive myſelf; and my ſituation would only became a thouſand times more dreadful.

Eight days after, during which time he remained concealed at his friend's houſe, he received the following letter from Marechal de Villars:

'It is no doubt a moſt humiliating proof of the imbecility of our nature, to learn that a man, whoſe courage has ſo often been tried and unqueſtioned, for more than forty years, ſhould, on a ſudden, prove ſo wanting to himſelf and the moſt ſacred of duties; but no leſs extraordinary is the magnanimity, with which, the moment his delirium ceaſes, he voluntarily offers his life in expiation of his fault, and of the evil example which the miſconduct he bitterly laments has given to others.

'Such, unhappy P**, is my opinion; and ſuch that of the brave officers of my army. And ſince, by the laws of war, you are well convinced it would be impoſſible for them either to acquit you or palliate an offence of ſuch a nature, they, as well as myſelf, lament your ſuffering too ſincerely to accept the generous, or rather heroic offer, which your extreme regret has induced you to make.

'My

'My wishes, therefore, and those of your former friends, most unfortunate man! are, that Heaven and length of time may console, and give you strength to support a calamity, the remembrance of which is no less painful to us than to yourself. (Signed)

'Mareschal de Villars.'

Quesnoy, Sept. 26. 1709.

This answer, which might have been in some sort consolatory to any other man, only served to heighten the distressful feelings of the unhappy P * *; who, after having sent back to his commander his cross of St Louis, condemned himself to survive what he called his *opprobrium*, and to continue at Calais, in which town there is always a numerous garrison; there to appear, the remainder of his life, in the uniform of his regiment; a striking example of the infirmities to which human nature is ever liable; and thus devoting himself to the contempt of every officer, every soldier, and every inhabitant.

Account of the making of Parmesan Cheese, in answer to Queries of Arthur Young, *Esq; by Mr* Joseph Zappa *of Milan.*

QUERY 1. *Are the cows regularly fed in stables?*—From the middle of April, or sooner if possible, the cows are sent to pasture in the meadows till the end of November usually.

Or only fed in stables in winter?—When the season is past, and snow comes, they are put into stables for the whole winter, and fed with hay.

Do they remain in the pasture from morning till night? or only in hot weather?—Between nine and ten in the morning the cows are sent to water, and then to the pastures, where they remain four or five hours at most, and at three or four o'clock are driven to the stables if the season is fresh, or under porticos if hot; where, for the night, a convenient quantity of hay is given them.

In what months are they kept at pasture the whole day?—Mostly answered already; but it might be said, that no owner will leave his cattle, without great cause, in uncovered places at night. It happens only to the shepherds from the Alps, when they pass, because it is impossible to find stables for all their cattle.

What is the opinion in the Lodesan, on the best conduct for profit in the management of meadows?—For a dairy farm of 100 cows, which yields daily a cheese weighing 70 to 75 lb. of 28 ounces, are wanted 1000 perticas of land. Of these about 800 are standing meadows, the other 200 are in cultivation for corn and grass fields in rotation.

Do they milk the cows morning and evening?—Those that are in milk are milked morning and evening, with exception of such as are near calving.

One hundred cows being wanted to make a Lodesan cheese each day, it is supposed that it is made with the milk of the evening and the following morning; or of the morning and evening of the same day: how is it?—The 100 cows form a dairy farm of a good large cheese; it is reckoned that 80 are in milk, and 20 with calves sucking, or near calving. They reckon one with the other about 32 boccalis of 30 oz. of milk. Such is the quantity for a cheese of about 70 lb. of 28 ounces. They join the evening with the morning milk, because

cause so it is fresher than if it was that of the morning and evening of the same day. The morning milk would be 24 hours old when the next morning the cheese should be made.

Do they skim or not the milk to make butter before they make the cheese?—From the evening milk all the cream possible is taken away for butter, mascarponi (cream-cheese), &c. The milk of the morning ought to be skimmed only slightly; but every one skims as much cream as he can. The butter is sold on the spot immediately at 24 sous; the cheese at about 28 sous. The butter loses nothing in weight; the cheese loses one-third of it, is subject to heat, and requires expences of service, attention, warehouses, &c. before it is sold; and a man in two hours makes 45 to 50 lb. of butter that is sold directly. However, it is not possible to leave much cream in the milk to make Lodesan cheese, called *grained cheese;* because if it is too rich it does not last long, and it is necessary to consume it while young and sound.

Is Parmesan or Lodesan cheese made every day in the year or not?—With 100 cows it is. In winter, however, the milk being less in quantity, the cheese is of lesser weight, but certainly more delicate.

After gathering or uniting the milk, either skimmed or not, what is exactly the whole operation?—The morning of the 3d of March 1786, I have seen the whole operation, having gone on purpose to the spot to see the whole work from beginning to end. At sixteen Italian hours, or ten in the morning, according to the northern way to account hours, the skimming of that morning's milk, gathered only two hours before, was finished. I did, meanwhile, examine the boiler or pot. At the top it was eight feet (English) diameter, or thereabout; and about five feet three inches deep, made like a bell, and narrowing towards the bottom to about two one-half feet. They joined the cream produced that morning with the other produced by the milk of the evening before. That produced by this last milk was double in quantity to that of the morning milk, because it had the whole night to unite, and that of the morning had only two hours to do it, in which it could not separate much. Of the cream, some was destined to make mascarponies (cream-cheese), and they put the rest into the machine for making butter. Out of the milk of the evening before and of that morning that was all put together after skimming, they took and put into the boiler 272 boccali, and they put under it two faggots of wood; which being burnt, were sufficient to give the milk a warmth a little superior to lukewarm. Then the boiler being withdrawn from the fire, the foreman put into it the rennet, which they prepare in small balls of one ounce each, turning the ball in his hand always kept in the milk entirely covered; and after it was perfectly dissolved, he covered the boiler to keep the milk defended, that it might not suffer from the coldness of the season, in particular, as it was a windy day. I went then to look on the man that was making mascarponies, &c. and then we went twice to examine if the milk was sufficiently coagulated. At the eighteen hours, according to the Italian clocks, or noon, the true manufactory of cheese began. The milk was coagulated in a manner to be taken from the boiler in pieces from the surface. The foreman, with a stick that had eighteen points, or rather nine small pieces of wood fixed by their middle in the end of it, and forming nine points in each side, began to break exactly all the coagulated milk, and did continue to do so for more than half an hour,

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from time to time examining it to see its state. He ordered to renew the fire, and four faggots of willow branches were used all at once: he turned the boiler that the fire might act; and then the underman began to work in the milk with a stick like the above, but with only four smaller sticks at the top, forming eight points, four at each side, a span long each point. In a quarter of an hour the foreman mixed in the boiler the proper quantity of saffron, and the milk was all in knobs, and finer grained than before, by the effect of turning and breaking the coagulation, or curd, continually. Every moment the fire was renewed or fed; but with a faggot only at a time, to continue it regular. The milk was never heated much, nor does it hinder to keep the hand in it to know the fineness of the grain, which refines continually by the stick-work of the underman. It is of the greatest consequence to mind when the grain begins to take a consistence. When it comes to this state the boiler is turned from the fire, and the underman immediately takes out the whey, putting it into proper receivers. In that manner the grain subsides to the bottom of the boiler; and leaving only in it whey enough to keep the grain covered a little, the foreman, extending himself as much as he can over and in the boiler, unites with his hands the grained milk, making like a body of paste of it. Then a large piece of linnen is run by him under that paste, while another man keeps the four corners of it, and the whey is directly put again into the boiler, by which is facilitated the means of raising that paste that is taken out of the boiler, and put for one quarter of an hour into the receiver where the whey was put before, in the same linnen it was taken from the boiler; which boiler is turned again directly on the fire, to extract the mascarpa (whey-cheese); and is a second product, eaten by poor people. After the paste remained for a quarter of an hour in that receiver, it was taken out and turned into the wooden form called *fassera*, without any thing else made than the rotundity, having neither top or bottom. Immediately after having turned it into that round wooden form, they put a piece of wood like a cheese on it, putting and increasing gradually weights on it, which serve to force out the remnant of whey; and in the evening the cheese so formed is carried into the warehouse, where, after twenty-four hours, they begin to give the salt. It remains in that warehouse for fifteen or twenty days; but in summer only from eight to twelve days. Meanwhile the air and salt form the crust to it; and then it is carried into another warehouse for a different service. In the second warehouse they turn every day all the cheeses that are not older than six months; and afterwards it is enough if they are only turned every forty-eight or sixty hours, keeping them clean, in particular of that bloom which is inevitable to them, and which, if neglected, turns musty, and causes the cheese to acquire a bad smell. The Lodesan, because it is a province watered, has a great deal of meadows, and abounds with cows, its product being mostly in cheese, butter, &c. However, the province of Pavia makes a great deal of that cheese; and we Milanese do likewise the same from the side of Porte Tosa, Romana, Ticinese, and Vercillina, because we have fine meadows and dairy farms.

Curious

Curious Hypothesis of J. Z. Holwell, *F. R. S. with respect to the Origin, Nature, and Pursuits of Intelligent Beings.*

AN inquisitive and philosophic genius will ask, Why, and to what purpose, God created intelligent beings? We answer in the words and sentiments of the *most ancient scripture;* at least as far as our imperfect records tell.

'The Eternal One, absorbed in the contemplation of his own existence, in the fulness of time resolved to participate his glory and essence with beings capable of feeling and sharing his beatitude, and of administering to his glory. These beings, then, were not; the Eternal One willed, and they were: He formed them in part of his own essence, capable of perfection, but with the powers of imperfection, both dependent on their voluntary election.' And thus stands accounted for the causes of the creation of the prime intelligent beings, or angelic bands.

Here the Supreme Being is rerepresented as an absolute, good, and powerful, Sovereign, without subjects; which, in fact, is being no sovereign at all. The causes assigned above for this new creation are ingenious and sublime! some may think them ideal; but the *fact* remains beyond dispute, intelligent beings do exist; the query is, Can the causes for their creation be better accounted for?

Hence it appears, that the powers of perfection and imperfection, or, in other words, the powers of doing good and evil, were coeval, and strikingly marks the *free agency* or *independency* of the *will*, as the birthright of all intelligent beings.

The scripture before alluded to has the concurring testimony of all antiquity, and support of every subsequent system of theology respecting not only the creation of angels, but also to their deviation from rectitude, and disobedience to certain laws and injunctions they were subjected to at the period of their creation. It is generally supposed that the number created was immense! but that only one third of them rebelled. It would be derogatory to the omnipotence of the Deity to understand literally the phrase, 'And there was war in heaven;' all that is here suggested is, the rebels were subdued, tried, judged, condemned, and sentenced to suffer certain punishments and degradations for a *certain space of time*, in a due proportion to the culpability of the individual: for as they were in part emanations of their Creator's essence, he could not, or rather would not, annihilate them; annihilation precluding punishment.

This revolution in the celestial regions gave rise to a second *material creation*, flowing from the mercy and benevolence of the Supreme;—part of the sentence of the dilinquent angels was, banishment from his presence, and expulsion from their seats and rank; and consequently they were plunged into an abyss, dark, dreary, and horrid to imagination, as more particularly depicted in the ancient scripture before cited.

The delinquents had remained in the abyss for a *space*, when the Creator relented, and graciously resolved to mitigate their sufferings, and put it in their power to regain their lost seats; in order to which, he formed the planetary universe for their residence, and released them from the horrible abyss.

The Eternal One formed his new material creation on such occult principles and qualities, as it should exist only *during the space* allotted for the punishment and *probation* of the fallen spirits; by the laws of gravity,

ty, attraction, repulsion, &c. and by the *perpetual* action and re-action of *causes* to *effects* in all its parts; subject to such changes as He, in his infinite wisdom, should meditate and impress upon it. . . . .

We are given to understand by the scriptures before cited, as well as our own, that when the Supreme Being created the angelic bands, he constituted them of different tribes; some held highly exalted ranks; others, by due gradations, more subordinate ones. But although some of the higher tribes might possess superior intellectual powers and abilities, yet all were equally endowed as *free agents*. They were not then, as in their present state of existence, fettered and chained to corrupt and mortal forms, and their intellectual powers thereby clogged and weakened; therefore *none* had a plea of exemption from punishment in a greater or lesser degree, when their rebellion and apostacy was subdued.

We are now to suppose (according with our hypothesis) that the offending spirits are undergoing the various punishments allotted for them by their just Judge. And here it is essential to observe, that in the construction of the *human form*, there seems to be a pre-eminence annexed, when compared with the rest of the animal creation; although they are all indiscriminately subjected as to corporeal functions to the same mortifying state. There must have been some important cause for this pre-eminence. The offending spirit under this form seems to possess almost the full exertion of those intellectual powers with which it was originally endowed;—not so respecting the rest of the intelligent forms, which we crudely distinguish by the title of the *Brute Creation*. Between whom, and the human form, a line of limitation seems to be drawn by the Deity, touching the exertion of their intelligent powers, which in the brutes *seem* at least under restraint, but under the human form more at large; consequently the former are under a severer state of reprobation and lower degradation. . . . .

Reason (by analogy) has already suggested, that the apostate spirits were not equally guilty; consequently, in the eye of a just and merciful Judge, they could not *all* be doomed to equal punishment; therefore it may be rationally supposed, that the Deity, in constructing the mortal forms they were destined to animate, had a retrospect to the degree of guilt of each individual, or rather of each distinct *tribe*. Thus, we may very consistently conceive, that the most attrocious *leaders* and abettors of the celestial defection were doomed to animate the most ferocious forms, as man, lions, tygers, bears, wolves, and every other species, known and shunned as *beasts of prey*, and marked for their cruel, oppressive, tyrannic, and malicious dispositions, either in the terrestrial, aërial, or aquatic, regions of this globe: and in likewise, the lesser delinquents to animate the less offensive, which do not come under the denomination of animals of prey, as usually understood; such as the bulk of the hoofed and horned tribes, &c.: and the least offending of the apostate spirits, to animate those forms which *appear to us* the most innocent and inoffensive of the various animals which occupy the air, the earth, and the waters; as the greatest part of the feathered kind, &c. And it may be also supposed, that it is this last tribe of spirits which occasionally animate those human forms who pass inoffensively through the walks of life, without any mark of conspicuity annexed to their character; as is, in general, the state of the *females* of that species. . . . . .

It is most consistent with reason and probability to suppose and believe,

lieve, that the Deity, in the creation of the material forms, destined by a kind of *sympathetic movement* incomprehensible to us, that the delinquent spirits should naturally, as we may say, and spontaneously, enter those forms which best suited their various degrees of guilt and dispositions, without any immediate *new* effort of the Creator; and that this union should *in such wise* be perpetual on every re-entry of the spirit (on the dissolution of its former prison) into the same species, or into any other form analogous thereto. For instance, a malignant spirit, being obliged to take its flight from the expiring tyger, would, from that sympathy forcibly impressed upon it by the Deity, enter and animate another form of the same kind, or that of the lion, the wolf, &c. and thus of all the other tribes of the delinquent angels through the various animal creation.

Although it appears difficult to comprehend how the sufferings of the corporeal part of our composition should affect *pure spirit*, yet the fact is certain; but as the diseases and pains of the *body* have their rise, in the general, from the intemperance and folly of the will in the *spirit*, it is but equity it should participate in the higher degree, as the greater and indeed the only transgressor; by a perversion of reason, in the injurious uses and tasks it imposes on the corporeal functions subjected to its dominion: hereby entailing a punishment all its own, and not inflicted by its Creator. Other inevitable consequences attend this perversion of reason and the will; namely, the premature dissolution of the body, and more frequent transmigration of the spirit: but of this more hereafter.

The spirits of angel, man, and brute, being identically, and specifically, *one and the same free agents*, are consequently *accountable*; otherwise, if not free agents, they cannot be accountable beings;—they are mere nothings, air and matter, machines only, actuated and moved like puppets, by some unseen power behind the curtain; a conclusion which a conscious principle within us forbids our harbouring. . .

It is a well-founded principle in philosophy, that *supernatural* powers should never be called in to our aid, when *natural* prove sufficient for the purposes under consideration. When this maxim, and the various premises traced in the foregoing sections, are duly weighed in the scale of common sense and reason, how preposterous, unworthy, and derogatory, must it not appear to the dignity and majesty of the Divine Supreme Being, to hear his particular and partial providence or interference wantonly annexed to, and prostituted to the most trifling and degrading occurrences which pass daily and hourly amongst us? And is it not amazing in the extreme, that mankind, from the earliest records which our crude and limited chronological ideas of the duration of the world have furnished us with, should have fostered, broached, and propagated, such a gross, presumptive, and ignominious conception of their God! Let us try if we cannot account for this seemingly unaccountable general infatuation.

It is no less astonishing, that a portion of mankind, in all ages and in all nations, should have acquired the address to subjugate and hoodwink the reason and faculties of the rest of their fellow-creatures, in what is called *spirituals*, as well as in temporals, under the various denominations of *prophets*, *priests*, &c. Strange as this appears, the *fact* is universally notorious.

The fallen spirits animating this tribe (styled by themselves *the men of God*), we may with the highest certainty conclude, were the very *prime*

prime projectors, *leaders*, and most active *abettors*, of the revolt in heaven; and failing in their attempt against their God and Creator, but still influenced by the same principles, namely, an insatiable thirst for power and dominion, they meditated how they should subject their fellow-rebels to their sway and government here below; which, taking the advantage of their original superior faculties and art, they were easily enabled to accomplish in the following manner.

Their first political movement was the assuming an external sanctity of manners, and to establish a prepossession on the surrounding spirits of something *sacred* being annexed to their persons and characters; and to heighten and improve this *reverence*, they pretended frequent and familiar intercourse with the Deity, and that at their intercession he would grant every petition *they* preferred to him; and finally, they inculcated the principle we are combating, that God, by his peculiar and partial providence, perpetually interfered in the transactions of individuals, and that *their* daily interposition on the behalf of sinners was essentially necessary to soften and deprecate his wrath and vengeance. Thus by slow, but sure degrees, they reached the summit of their views, and got under their absolute control, not only the consciences, but the persons and property, of the bulk of the people, and retain that dominion until this hour over ninety-nine hundred parts of this habitable globe. And thus only can be accounted for this universal infatuation operating on the contrition, fears, and apprehensions of the multitude, upon their *recent expulsion* and banishment from the celestial regions, by the crafty insinuations of this *malignant tribe*; who, by the *impious tenet* of the constant interference of the Deity in the transactions of mankind, precluded the first gift of their Creator, *free agency*; thereby making their God the author of, or conniver at, all evil. But they stopped not here; for ambition, power, and avarice, know no bounds: in process of time they impiously assumed the prerogatives and attributes of the Deity; they made themselves to be worshipped and adored; they possessed themselves of temporalities and principalities, and trod on the necks of kings; and, by the subordinate agency of their brethren, they sowed dissention, religious and civil, throughout every land where they obtained a footing. Upon a retrospect view of the history of all nations, we shall find them, either openly or covertly, the active promoters of persecutions, blood and slaughter, rebellions and murders.

The foregoing portrait of this class of spirits, although more immediately applied to the Christian clergy of the times above alluded to, yet it is also justly applicable to the same class in every nation of the globe. It was aptly said, by a very competent judge of human nature, that 'Priests of all religions are the same;' their power, their influence, their consequence, and depredations, have ever been obtained under the insidious mask of some *religious system* or other; the mockery, the fallacy, the impiety of *all*, will be obvious to every unprejudiced mind, who strictly scrutinizes their internal and external tenets and principles:—therefore it is full time the mask should be taken off, and mankind released from the leading-strings of *such* religious nurses, and restored to his native freedom, which has been shackled for so many ages in superstitious bondage.

We wish not the abolition of churches, the priesthood, or religious worship; our aim is, to see them all reduced to such a standard as may do honour to God, and be con-

consistent with reason, true piety, and propriety. It is true, the extensive arm of sacerdotal power and influence has in these latter times been *shortened*, and rendered less mischievous; but it is still too long, and it behoves every Christian government to *cut it off*. . . . .

It is not our intention to send the priesthood a grazing, but only to reduce them to a *respectable level*. The abject slavery and dependence of the subaltern clergy, has long been a reproach to the church and legislature of every Christian government; but if our plan takes place, there shall not be a *ragged curate*, in his Majesty's dominions at least. As propositions are now become the mode of address on all occasions, we shall here adopt it.

Proposition 1st. It is humbly proposed, that the dignified clergy, under every denomination, be divested of all rank, precedence, and title in the church and state; saving and excepting that of *Doctor in Divinity* only, which every member of the church shall indiscriminately enjoy on the same respectable and rational level.

Prop. 2. That a period be put to the long, mischievous, illegal, and irreligious practice of mixing temporalities with spiritualities; and that all endowments of whatsoever kind, annexed to cathedrals, churches, chapels, and colleges, be sequestered, *restored*, and appropriated to the relief of the exigencies of the state, and heavy burdens of the people.

Prop. 3. That the forms of ordination, subscription, and *degrees*, be totally abolished as useless, and to the full as farcical as the *noli episcopari*; and that the King, as supreme head of the church, shall, by himself, or by delegation to his ministers of state, occasionally *ordain* and *present* men of sound and tried morals and understanding, to the best of their knowledge and information; profound learning and knowledge in the dead languages being absolutely *non-essentials*.

Prop. 4. That a considerable reduction shall be made in the number of churches, and every church be independent, and but one incumbent to each church; and in case of sickness or inability, his place shall be supplied by the incumbent of the next adjoining parish, on proper notice given of the necessary variation of the hour for the commencement of the service.

Prop. 5. That a stipend of five hundred pounds *per annum*, exempt from all taxes, office fees, and deductions whatsoever, be established for every married incumbent, and three hundred for every one unmarried, in lieu of all tithes, surplice-fees, and other perquisites, with a decent and commodious parsonage-house, handsomely furnished at all points, in the vicinity of the church, the whole to be kept in repair by the government; the stipend to be paid from the treasury half yearly, the first half year in advance upon their induction; as these stipends are more than equal to landed estates of eight and five hundred pounds *per annum*, it cannot but be deemed a *respectable provision*. Whether the exigencies of the state can admit of this ample provision, the legislature alone are the competent judges.

Prop. 6. That the reduced dignitaries, in compensation for their losses in temporalities, shall have the preference on the new presentations taking place, and next to them the doctors in divinity of the present establishment; but as our plan only proposes one incumbent for each church, the supernumeraries in orders, which overflow the land, must not be left to starve; therefore we propose an annuity of one hundred pounds shall be settled upon them

for

for their lives; and as many of them will drop off annually, the state will be soon released from that burden.

Prop. 7. That the doctors shall still retain the honorary titles, insignia, and emoluments, (if there are any) of being chaplains to his Majesty and the nobility.

To the Publisher. On the Blessings of *Whiggism*.

SIR,

AS an original Ode of Dr Akenside's was inserted in the Edinburgh Magazine for February, which exculpates the people, and vindicates them for the murder of Charles I. I desire to offer, through the channel of your *Miscellany*, a few thoughts on those times to the public, if they may take their estimate of things from facts and not from party-clamour. For facts are stubborn things, which are not to be removed by artifice, or displaced by idle declamation, but will stand the test of reason, and baffle all the efforts of sophism and cunning which are brought against them. These will show you, that what the Whigs have held forth as a happy æra in our annals, and have proposed to us as a model to copy after, must be reprobated as dangerous by the impartial and sensible, and be held in abhorrence by men of property. For who can espouse such a plan, but those that are bewildered by nonsense or slaves to a party? and who can wonder at what party doth, since it clouds the understanding, perverts the judgment, and makes things to appear very different from what they really are? Doth not this call black white, and white black? Doth not this rank oppression amongst blessings, and metamorphose happiness into distress and misery? This, like the jaundiced eye, converts every thing to its colour, and makes them to participate of its malady. Let me ask, Did any lose their life or fortune, or suffer contrary to law by Charles, before the troubles broke out? But as Whiggism boasts of its blessings at that period, I shall point them out to the public, that they may be sensible of the obligations which they owe to it. Let us begin with those factious demagogues Pym, Hambden, and Strode, that you may know their merits. Did not these ingratiate themselves with the people, by opposing ship-money, and excite their resentment against Kings and Governernment for imposing it? And did not these pretended patriots levy as much upon London per month, as ship money amounted to in a year over the whole kingdom? Nay, did not they extort from the people three millions a-year without the shadow of law or justice? and had not ship-money the sanction of law? Was it not pronounced a legal duty by all the judges who are its sworn interpreters? And were not the honour and dignity of the nation maintained by this easy, by this moderate tax? Doth not the noble historian the Earl of Clarendon bear testimony to this? Doth not he say, that 'for about twelve years that the kingdom enjoyed the greatest calm and the fullest measure of felicity, that any people in any age for so long a time have been blest with, to the wonder and envy of all the other parts of Christendom' But with the immense sums which were afterwards raised, king and kingdoms were made the wonder indeed, but of horror, astonishment, and detestation of all Eu-

Europe: And was not the Scotch army brought into England to aſſiſt in this glorious work, at a million of expence per year? and was not a commonwealth at laſt brought about, which extorted as much from the people in twelve years as monarchy had done in ſome hundreds? And did not this uſurpation break the balance of power in Europe by aſſiſting France againſt Spain, and reduce currency to a ſinking and deplorable condition? did not this overturn the church, ruin the ſtate, and make theſe kingdoms an aceldama, a field of blood? In theſe halcyon days of Whiggiſm was not a contribution of plate demanded? and did they ſpare even the bodkins and thimbles of ſervants? Did not they levy the fifth and twentieth part of mens eſtates, and impoſe monthly taxes? Were not exciſe and hearth money exacted? And beſides, were there not ſequeſtrations, decimations, and compoſitions in Goldſmith's Hall? And did not the fees of the two ſpeakers (and their clerks) of the Lords and Commons Houſe amount to the amazing ſum of eleven millions for pardons of delinquents? What wilfulneſs doth it ſhow, what ignorance of our annals doth it betray, to commend times, in which neither life or property were ſecure!

Your humble ſervant,

PHILALETHES.

To the Publiſher. Occaſioned by *Erica*'s Character of Dr *Johnſon.*

SIR,

YOUR excellent correſpondent *Erica* † has given you the cleareſt proof of his own good Sterling ſenſe, in his juſt and perfect character of Dr Johnſon, and confirms what I have had occaſion to obſerve, relative to the difference between a *poet*, a man of wit, and a man of *ſolid ſenſe* and ſound judgment. The poet and the wit always ſhine in company; the man of ſolid ſenſe ſcarce ever. I have converſed with a great number of mere poets, and never yet met with one, who did not continually ſay and do fooliſh things ‡. Now permit me, Sir, to give you two caſes in point. A gentleman, once at the head of a great ſchool, and who was allowed to be as good a ſcholar as any man in England, being on a viſit with a country friend, where Mr Onſlow, the late Speaker of the Houſe of Commons, Mr Charles Townſhend, and other men of literature were, ſome claſſical difficulty was ſtarted; and after various attempts to explain it, the matter was dropped as inexplicable. The maſter of the houſe, who had a ſincere friendſhip for his viſitor, ſat in the utmoſt pain, as believing that his friend could not ſolve the difficulty, *becauſe he did not;* and after the company were gone, he took an occaſion delicately to obſerve, what clever men Mr Onſlow and Mr Townſhend were; wondering that they and he too ſhould be unable to ſolve the difficulty ſtarted! On this his viſitor explained the matter in the cleareſt manner. "And did you (ſaid his friend with eagerneſs) know this during the debate?" —'Moſt certainly.'—'Why then did you not mention it?'—'Becauſe it would have been in every reſpect

† See *Edin. Mag.* for June laſt, p. 379.

‡ I would not be underſtood here to intimate, that a man poſſeſſed of poetical talents may not be alſo a man of good ſenſe, but that there are many tolerable poets who poſſeſs little or none.

ſpect wrong. They all knew me—they knew my profeſſion, and they ought to have known how unfit for it I ſhould have been, had I been unable to explain it; yet neither of them appealed to me, and both would have been offended, to have found an obſcure man in company who knew more than they did.'

Now, Sir, had Dr Johnſon been preſent, how many *no Sirs* would have been *bolted!!* Had Dr Goldſmith been there, he would have aſked a certain Lord alſo preſent, as he did elſewhere, why the public gave him the *nick-name* of Malagrida? Adding, 'I wonder at it!' for Malagrida was a very honeſt man!!' Yet who is not charmed with the poetry of poor Goldſmith? In ſhort, Sir, had Mr Boſwell and Mrs Piozzi left the riſing generation to judge of Johnſon from his own writings, his memory would have been revered; but his two warmeſt friends have d——d his fame in this world paſt all redemption; for it has brought forth *Erica's real character* of that motley-minded man, and proves that poor Sam. Johnſon was not only *blinking Sam in perſon*, but likewiſe *blinking Sam* in mind. It ſhows alſo what a mixture of wit, parts, ſenſe, and folly, even the beſt of us are.

M. M.

All for the want of Knowing one another; by M. Imbert.

It is univerſally allowed that the devil on two ſticks, though a little inclined to be ſatirical, was really a very agreeable devil; his gratitude towards the perſon who freed him from his glaſs priſon (for it is well known he was corked up in a bottle), and the intereſting relations with which he entertained his deliverer, have given him a reputation that will laſt as long as any devils exiſt: a ſufficient certainty of immortality.

The devil I intend to bring upon the ſtage is a relation of this admired devil, and named *Aſhtaroth*. Aſhtaroth was particularly fond of Surival, a ſort of philoſopher; whoſe profound reflections on men and manner sonly ſerved to convince him, that every thing was but indifferently conducted in this beſt of worlds; and that happineſs was as difficult to find as the philoſopher's ſtone.

Aſhtaroth one day took him aſide to give him a leſſon, or rather to inſtruct him by a moral exhibition. For this purpoſe he carried him to a lofty tower; while a large teleſcope, which he had in his hand, gave him the appearance of an aſtronomer aſcending his obſervatory. Their intention, however, was not to examine what paſſed in the heavens, but to diſcover what was doing among men; who, in fact, are much more difficult to underſtand than the ſtars.

Aſhtaroth, likewiſe, took an inſtrument reſembling thoſe trumpets which are ſo uſeful to deaf perſons. Here, ſaid he, to Surival, with one of theſe you may ſee whatever is to be ſeen in the world; and, with the other, hear whatever is to be heard.

At the ſame time he applied his glaſs to the eye of Surival; who immediately perceived a pale thin man buſy at his toilet. This was a perſon of conſequence, in reality young, but labouring under all the infirmities of old age. He was aſthmatic, gouty, and debilitated; but beſide this, he had a wen in the middle of his forehead, which gave him much more diſquiet than either his aſthma or his gout; for theſe diſorders were only painful, whereas his wen ſpoiled the beauty he imagined himſelf to poſſeſs.

Aſhtaroth having turned the teleſcope to another window, Surival ſaw a doctor of phyſic, who was not any great phyſician, but who boaſted the poſſeſſion of ſome infallible remedies for excreſcences on the ſkin; ſuch as wens, warts, and other things of that nature. This, no doubt, is ſome ignorant quack, ſaid Surival. Far from it, replied his friend: he would be able perfectly to cure the wen you have juſt ſeen, if he were applied to; but he is ready to die for want, becauſe he can find no patients; while, on the other hand, the perſon who is incommoded by the wen is almoſt diſtracted becauſe he can find no phyſician: all this you perceive happens for want of knowing one another. If they could be brought together, the one would be cured and the other might dine.

Surival could not help ſtarting ſome objections

jections in his own mind; but as he found it very amusing to make use of his telescope, he was unwilling to waste time in disputing.

He looked again, and saw a husband on the point of losing his wife. The poor man appeared in an agony of grief. Well, said Surival, this scene is truly admirable; this honest man is, no doubt, really fond of his wife. Yes, said Ashtaroth, so saith the text; but let us hear the commentary. At the death of his wife the good man will be obliged to return her fortune, as stipulated at their marriage, if she die without issue. This information considerably diminished the good opinion which Surival had conceived of this kind husband. But let us look a little further, continued Ashtaroth. Do you see that man who is driving his son from his house, to which he constantly returns in spite of all endeavours to keep him away? This son is expensive to him, because he has too many children; while the husband we have just seen has too few. The latter has been long certain that he never shall have any; and his wife, who has a great affection for him, is very desirous of having some for his sake. In such cases women are seldom without expedients. Were she and her husband agreed, do you not think it possible for her to procure children, if aided by one who knows so well how to manufacture them? At least she might obtain some ready made; but all this is for want of knowing one another.

Surival lost the conclusion of this discourse; for his telescope, by a sudden turn, presented to him a young female, who sighed frequently, and seemed extremely uneasy, but whose malady merely consisted in her being fifteen years of age. She was in her father's house, who called her his daughter; though, in fact, he treated her as his slave. She sighed profoundly, and seemed in a continual agitation; yet her anxiety did not appear to diminish her beauty.

Alas! cried Surival, with an emotion which he imagined to proceed only from pity, what ails this charming girl? She wants a lover, replied Ashtaroth, and immediately moved the telescope; when Surival instantly perceived a young man, apparently in great uneasiness, incapable of resting in any place, and, though in perfect health, in greater perturbation than hundreds that are sick. Good heavens! exclaimed Surival, what is the matter with that young man? He is in want of a mistress, replied Ashtaroth. Well, then, interrupted Surival, why does he not repair to the young girl we have just been observing? That, said Ashtaroth, is the very thing I was going to remark; but all this happens for want of knowing one another.

There, continued he, are two persons who likewise know one another very little. Do you see that man walking on tiptoe, who says every thing in a whisper, has such an intriguing air, and scatters his money on every side, to render those dumb whom it is impossible he should blind; who, in short, resembles a thief, ready to fall into the hands of justice? This person is a husband, who secretly introduces into his apartment a young girl, with whom he is desperately in love. Ah! says he to himself, how delightful should I be, if my wife, who is too constant, would choose herself a lover! She would not then be at leisure to scrutinize my conduct so narrowly: I should be more at liberty, and therefore more happy.

He reasons very justly, said Surival. But stop, replied Ashtaroth, let us now turn the instrument on his wife, whose apartment is at a distance from his own, and who, at this moment, is introducing into it a young gallant. You see she is in the same embarrassment and anxiety, and is in like manner saying to herself, what would I not give if my husband would but for once be guilty of an act of infidelity! I should then have nothing wherewith to reproach myself, and my mind would be more at ease. You see two or three explanatory words would produce a right understanding and mutual indulgence, and they might lead their lives in peace and satisfaction: but this is all for want of knowing each other.

This is not absolutely certain, answered Surival: who, at the same instant, applying the trumpet to his ear, was almost stunned by a prodigious noise. This was occasioned by a middle-aged man, who loudly accused heaven and earth of injustice. I possess, said he, both wit and learning; I write both in verse and prose; the theatre has applauded my productions, and philosophers have been instructed by my labours; yet still am I persecuted by poverty. I would willingly part with a large portion of my fame for a small one of money.

You pity this man's case, said Ashtaroth. Turn your instrument this way; you there see a man very rich but discontented. That is not at all extraordinary, replied Surival. But he found it much more surprising to hear him, by the assistance of his trumpet, complaining nearly in these terms: I possess all that money can procure, but am by no means contented. I aspire to the reputation of a great man, and am only regarded as rich. How willingly would I part with a great deal of money for a little fame! Surival, on hearing this, could not forbear calling out to him, without reflecting that he could not be heard, to purchase some manuscript of the poor scholar, whose complaints were equally loud from a contrary cause;

caule; but as every one had not his trumpet, his advice was wafted away and scattered by the winds.

You give good counsel, said Ashtaroth, though it cannot be heard. You see, were it not for want of knowing one another, the one might acquire fame and the other riches, and the wants of both be removed.

His instruments presented him with several other objects no less curious and interesting. Sometimes he saw a man equally tiresome to himself and troublesome to others; who, in order to procure company, would go to the Palais Royal, and ask a number of persons to dine with him, though scarcely acquainted with their names; while at the same moment, in the garden of the Thuilleries, a worthy man, who was half famished, could meet with no invitation. Sometimes he saw an honest man in the utmost distress, because he was unable to borrow a trifling sum on unexceptionable security; and at the next instant a rich usurer in the greatest uneasiness, because he could not lend his money to advantage. Perpetually the same reflection recurred: all this is for want of knowing one another. Well, said Surival, and what is the moral of this exhibition? What your conclusion?

I conclude, replied Ashtaroth, that Nature hath furnished men with all that is necessary to render them happy, and that it is their own fault if they are not so.

True, returned Surival; all I have to say is, that though men, undoubtedly, have among them whatever is necessary to their happiness, yet they are likely to be but little the better for Nature's kindness, unless you furnish them with your telescope and trumpet, to enable them to discover where what they want is to be found.

P O E T R Y.

An Old Heroic Ballad.

GREYELYGHTE was creepynge up the easte,
And stealynge through the skye,
When Cummynge on the Reddynge hill
An army did descrye.

The rattlynge of their armour brighte
Proclaym'd the commynge foe,
And soon a thousand glittrynge spears
Their dethlye poyntes did showe.

Then Cummynge blewe a mightye blast,
All from the horn of warre;
It rollynge owre the valleys spread,
And owre the hills afarre.

And owre the heathe the sound was hearde
So drede in every earre;
A thousand hands, a thousand glaives,
Above their helmets rere.

The foemen on the Reddynge hill
Nae farther did advaunce;
Come on, said Cummynge to his men,
With them we'll break a launce.

To meete the foe, then up the hill,
In pride of heart, they strode:
And owre each shoulder Cummynge wore
A twynklynge belt sae broade.

Now arrowes flew and helmets rang,
And launces broken lay;
And every sword a sword oppos'd;
Sae bluidy was that day.

Sterne Maurice, Cumberlande's brave son,
Advaunc'd in front of stryfe;
Now Cummynge, said he, mete my arm,
This sword shall drink thy lyfe.

Through Scotlande have I trode in arms
The long fed stryfe to redd,
That 'twyxt thy father's house and mine
Much noble bluide hath shed.

From Englande are the trusty bands
That wage my cause with thine;
Now Cummynge on the front appearre,
And raise thine arm to mine.

More had he said, but Cummynge bauld
Met him upon the heathe,
And with a stroke across the neck
Laid Maurice low in deathe.

How, Maurice, art thou fall'n! he saide,
How low the warrior lies!
Thy body in the earthe shall lie,
Thy deeds ascende the skyes!

Then Lorn advanc'd in front of stryfe
With fury starynge wylde;
But when he saw Lord Maurice low,
The warrior grymly smyld.

Rothsay and I this day have foughte,
Thus Lorn to Cummynge spoke;
But Rothsay's dede; revenge his deathe!
The arm of warre is broke.

Brave Flemynge too doth lyfelesse lye
And Forres sleeps in deathe;
Young Murray's lease of lyfe is out,
And flown his partynge breathe.

Never

Never shall Rofs's yellow locks
Be feen in hall or bowere:
Revenge their deathes, quothe ruddye Lorn;
Raife high your arm of powere.

Quothe Cummynge, ftop the bluidye fword,
The foemen few appearre,
Owre yonder hill they feeke their way,
And lift their feet with feare.

Then owre the fmokynge field was hearde
The pleafynge voice of peace;
The warriors refted on their fpearres,
And all the warre did ceafe.

Revenge uppon a rock did ftande,
Faft by the bluidye tyde,
And from his furious bluid-run eyes,
Did rapid lyghtninges glyde.

But when the battle's heat was owre,
He ftrode acrofs the heathe,
His flowynge garments droppynge bluide,
And in his trayne ftalk'd Deathe.

Englande, of thirteen hundrede youthes,
Saw onlye feventye-three;
And thofe were they owre Reddynge hill
Sae fpeedilye did flee.

May Scotlande's hardy race prevaile
Owre every battlynge foe:
If on our fields they raife a ftryfe,
May it be to their woe.

Dumbarton, Aug. 6.

A Parody on Sly Old Hodge, in the Wives Reveng'd.

I.

W*** S******, fam'd for maxims fage,
For fentiment none ere was fuch,
Lamented fad this wicked age,
Lamented fad this wicked age:
Some thought it virtue over-much.
With fly old Hodge all muft agree,
His maxims ftill hold good with me,
Great talkers do the leaft, d'ye fee
Great talkers do the leaft, d'ye fee,

II.

To mend the times and fafhions horrid,
He fpar'd nor pen nor ink nor wit;
The rumps, the hats, the faces florid,
The rumps, the hats, the faces florid;
At each by turns he had a hit.
With fly old Hodge, &c.

III.

He pelted hard both Belle and Beau,
So much on reformation bent;
He taught our youth the way to go,
He taught our youth the way to go,
With many a learned fentiment.
With fly old Hodge, &c.

IV.

'Gainft fcandal W*** was wond'rous loud,
He fwore no fin was half fo great;
And vengeance on all blabs he vow'd,
And vengeance on all blabs he vow'd;
Yet W*** was known fometimes to prate.
With fly old Hodge, &c.

V.

This man of noble fentiment,
So hard in Virtue's caufe did labour,
Some thought he was a very faint
Some thought he was a very faint;
Some *knew* he was but like his neighbour.
With fly old Hodge, &c.

ARTEMISIA.

To an Extempore Writer.

YOUR impromptus (Lord Fanny ne'er wrote brighter)
All tend to prove that you're a ready writer:
But when you give us things thus form'd in hafte,
You furely flight or mock our want of tafte.
Your words muft mean, in rational conftruction,
That we're impatient for your choice production.
But, Sir, we're not. Suppref's your needlefs fears;
Take time to polifh—" Keep your piece " nine years!"
Nay, not to bring you thus quite out o' breath,
We'd wait with patience even till your death;
And, fhould you lofe your manufcript, or tear it,
With Chriftian refignation we muft bear it.

Sufannah and the Elders. Modernized from PRIOR.

TWO wicked elders once, we read,
With the fame object fmit, agreed
To force Sufanna to their arms,
And feaft, by turns, upon her charms.
But fhe, in confcious virtue bold,
Began to bite, and fcratch, and fcold:
With cries and fcreams th' affrighted maid
Brought all her footmen to her aid:
And thus preferv'd her charms untainted;
And for her chaftity was * fainted.
Yet, haply, had the parties been
Juft the reverfe of what we've feen;
Had fhe been old, her lovers young,
Sufanna might have held her tongue;
Nay, grievoufly, perhaps, refented
To've had the ravifhers prevented.

S O N G.

I.

IF, placid zephyr, thou fhould'ft fly
Hard by the object of my love,
Inform her that thou art a figh,
But not whofe bofom thou didft move.

II.

If, limpid riv'let, thou runn'ft near
The nymph who is my conftant theme;
Ah, murmur that thou art a tear,
But not whofe eye increas'd thy ftream.

* In the Popifh calendar.